

DIRECTIONS

for the private reading of the
SCRIPTURES;

Wherein besides the number of
the Chapters assigned to every day, the
order and drift of the whole *Scripture*
is methodically set down:

*And choice Rules (that shew how
to read with profit) are like-
wise given.*

The use whereof is shewed in
the *Preface.*

By NICH: BYFIELD Preacher of Gods
Word at *Isleworth in Middlesex.*

The fourth Edition.

Wherein the Analyticall Tables
are much and profitably enlarged,
and helps prescribed to those that
cannot write or read:

By JO: GEREE M. A. and Pastour of
Saint Faiths London.

Whereunto is annexed a pithy Direction
to reconcile places of *Scripture* which
seem repugnant.

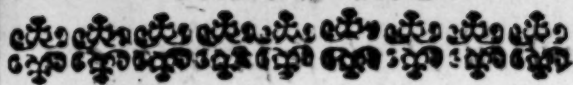
*London, Printed by M.F. for P. Stephens,
at the gilded Lion in Pauls Church-
yard. 1648.*

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To the noble Knight,
S^r HORACE VERE,
Generall of the English for-
ces in the Low-countries;

AND

To the most worthy Lady
the Lady MARY VERE
his Wife, my most re-
spected and religious
Parishioners,



*Here are three
things incite
me to dedicate
this little Di-
rection to your
Lordship and my Lady: The
first is, to testifie hereby unto
the world my unfeigned esti-
mation*

The Epistle

mation of those saving graces and the true religion that dwells in you both. The 2^d is, to expresse hereby my great desire to shew my thankfulnesse for the many favors I have received, but especially for all the encouragements wherewith I have been refreshed in observing your love to my Ministry, and care in your selves and your family to shew the profit of it. The third is, because it pleased your Lordship and my Lady heretofore, to desire and accept directions of this kinde from me, in writing.

I have been the willinger to suffer this copy to come into publike view, because I have
been:

Dedicatory.

been urged by many friends from divers places of late, to give them directions of this kind: and I have long observed, that in the most places the godly that are unlearned, are at a great want of a settled course herein. If it may please your Lordship and my Lady to afford this little work, your acceptation and countenance, I shall be richly satisfied. My hope is, that the Lord that hath as it were called for it by the request of many well disposed, will be pleased to give a blessing to it: if any thing be now wanting, by the intimation of my friends, I may make further supply in after.

The Epistle, &c.

Editions, if God will.

*The Lord multiply grace
and joy with righteousness
and peace in both your hearts
and lives, and prolong with
increase your Lordships ho-
nour and good successe in
your military calling, in
which you have been hitherto
a speciall ornament to this
Nation. I end and rest*

Yours in the

service of my Ministry,

to be commanded,

N. B I F E I L D.



THE PREFACE

*Containing Directions
how to use the Booke
following with most
profit.*

THese directions for reading the Scriptures contain three things: The *first*, *Analyticall* tables, concerning the order of the whole Scriptures, and the severall Books and Chapters gathered to this end, that the Reader might before he reads, mark the drift of each Book and Chapter, and when he hath read, might with singular ease and delight, remember what he hath read. The *second* is a *Calendar*, (*the Calendar is now put at the latter end*) shewing what number of Chapters are to be read every day, that so the whole Bible might be read over in

Directions how to use

a year. The number of Chapters, while you are reading the Old Testament is for the most part three a day, and when you come to the New Testament, it is but two: Sometimes where the matter is *Historicall*, or *Typicall*, or the Chapters short, I have set down a greater number. The *third* thing is the Rules for observati-
on of profitable things in reading. Many complain of their not pro-
fitting in reading, and some weak Christians afflict their hearts marvellously with grief and fear, because they cannot read with more comfort and profit: when the fault is not in their affection to the word, so much as in their want of direction for their reading.

Concerning these Rules I consider both the matter and the manner of using them. For the matter, he that comes to read the Scripture, should especially set himself to observe two things: First, the most needfull places to inlarge his
own

the Book following.

own knowledge, and further his
own growth in the grace of God.
Secondly, such places, as might
warrant his practise in the things,
the world usually cavils at and re-
proacheth his profession for: as
if he did not what were necessary
to doe. There are some things in
all places objected against the
godly. Now it is a thing of admi-
rable use in our reading, to gather
under the severall heads, such
places as may establish our hearts
with abundance of assurance, that
we do nothing out of preciseness
and curiosity in those things: but
merely at the commandment of
God. And the Scriptures are so
apparent, and easie to be discern-
ed, and so many in number, that
the simplest Reader may gather
great store of testimonies.

Now for the first of these, that
is, such places as might most pro-
fit me in my particular reading: I
would bring this minde to the
Scriptures. (I will but give a taste
here.)

First, it were a thing of admira-
ble

Directiōes how to use
ble use all my life long, if I did
set downe all the places of Scri-
pture, that in the reading I finde
sensible comfort, and ravishing of
heart in: It may be in the whole
Bible I may finde 20. 40. 50. &c.
of such places; as I was sure in
the reading did wonderfully fill
my heart with secret refreshing,
and sensible joy: Now these pla-
ces so noted, not onely serve for
present use, but while I live in any
distresse, I may have recourse to
these, as so many wells of joy: and
if in my grief one or two, or ten
of them did not comfort me, yet
a thousand to one some of them
will have spirit and life in them to
refresh me again in any sorrows:
Besides, it marvellously establish-
eth my faith, when I remember
in how many distinct places of
Scripture the Lord was pleased to
comfort me in particular. This
is one thing now we should ob-
serve.

X Secondly, would it not be excee-
ding profitable, if I did note all
the places of Scripture which in
reading

the Book following.

reading of them did sensibly smite my heart, and reprove some fault in me, so as I felt my heart troubled within me? Certainly by that time I had gone through the Scriptures, I should see the Anatomy of my corruptions, and plainly perceive what things there were in my nature, that God had a quarrell against: and so might be guided by the very finger of God to know the faults, I should set my self most against in mortification.

Thirldly, in reading one shall finde sometimes certain rules or counsels given, which one sensibly is affected withall, and hath an inward desire, Oh that I could but remember this counsell of the holy Ghost. Now I would note all those places, that the holy Ghost made me in love withall in the reading, that might concern my own particular direction either at home or abroad.

Again, the most people in the midst of these extreame differences of opinions on all sides

Directions how to use

feel sometimes a wonderful desire, such as this, O that I could tell but some certain way what to beleve, and then let all the world contend, if they will! Now for this I would mark all those apparent places, that contain evident ground of truth, against which there can be in my conscience no cavill, but I could live and die in the assurance, that that is the will of God. It is incredible, how the simplest may settle themselves herein, in all the fundamentall points of religion. If thou find of these but 20, 30, 40, or 50. places in the whole Bible; thou canst not now beleve, how it will settle thee: As for example, *1 Joh. 5.* he saith, *There are three in heaven, the Father, the Word, and the Spirit, and these three are one.* All the world now should never make me doubt of the Trinity in unity. When I had gotten those grounds, those I would stick to, and for other questions let them wrangle while they will, I would receive further light when

the Book following.

I saw it cleer, but their quarrelling should not much trouble me. And thus I might goe on with the particulars of the first sort of rules, but these shall suffice to give light to the course.

Now for the second sort of rules one may finde in every place certain things, strongly objected against the practise of the godly: As for example, that they deserve to be hated, because they will not keep company with their neighbours, and because they stand so precisely upon small matters, as lesser oaths, and doing sleight works upon the sabbath day, and such like: and besides, many men are afraid to enter upon such a course of life, because it is a way so evill spoken of and reproached in the world, &c. Now for my own establishment, I would mark, where my course differed from other men, and in reading I would gather evident places, that might warrant my practise: As for example, places that justify the avoiding of the company of

Directions how to use

the wicked, and so again, places that shew that the sincere practise of godlinesse hath been ever liable to the scorns, reproaches, and slanders of the world. And so of the rest.

Now for the manner of using these rules, I think thou mayest profitably follow these directions. First, make thee a little paper book of a sheet or two of paper, as may be most portable: then write upon the top of every leaf the title for that thou wouldst observe in reading. Chuse out onely six or eight titles out of the whole number of such as for the present thou hast most need to observe: or onely so many as thou art sure thy memory will easily carry to thy reading, whether more or fewer. In reading, observe onely such places as stare thee in the face, that are so evident, thy heart cannot look off them. Trouble not thy self with that objection, that there are many things which thou canst not discern, take thou onely such as thou

the Book following.

thou canst not passe over, they are so clear and evident. In noting the places, set down under each title onely the Book, Chapter and verse and not the words, for that will tire thee in the end. As for example, would I observe all the hard places, which in reading I have a desire to know the meaning of, that so when I come into the company of Preachers, or able Christians, I might have profitable questions to propound: I would set it down thus,

Hard places,

Malach. 4. 5.

Malach. 2. 6,

And so of other places, for I give these on the suddain but for instance sake. Now when thou hast done thy quarters task, or thy years task, then thou maist write out the choicest things, as thou thinkest good, and in the meantime hast the use of the places for turning to. And if thou shouldest in reading, of thy self remember some title. which thou hast not in this direction, and yet hast

Directions how to use, &c.

a great desire to observe places of that kinde, by any means write it down, whilst thou thinkest of it, and custome in observing will make thee able to be thine own directour hereafter. Look not at the profit of this course the first week, or month: but consider, how rich it will make thee at the years end. I am perswaded, if thou fear God, thou wouldest not sell thy collections for a great price, after thou hast gathered them, if it were but for the good they may do thee in the evill day, when it shall come upon thee.

Farewel, the Lord give thee a blessing, and pray thou for me: & remember before thou read to lift up thy heart to God in some short ejaculations, to beg his blessed assistance, and take heed thou be not unthankful to God for the success.

By all means strive to keep a delight in thy course, and let not thy heart bee too apt to discouragement: but rejoyce in the Lord. Again farewell: the Lord keep thee till the day of Christ.



THE PREFACE

Containing the grounds,
and use of the Additions,
in this new Edition.

TO
THE CHRISTIAN
Reader, and more
especially to my loving
Parishioners of *St Faiths*
London,

Grace and peace be multiplied.

SIRS,



Being moved by
a friend to re-
view, and sup-
ply some defects
in a little Book intituled,
(a 4) Di-

The grounds and use

Directions for private reading the Scriptures, by M. N. Bifield: I at first put it off as a task filter for some of neer alliance to him: but understanding that engagement in publike affairs prevented help in that way, I undertooke the work. And though it might seem presumption for any to assume to adde to the work of so able and reverend an Authour: yet I had these things for plea:

First, the defects which I was to supply, were not first found out by me, but suggested by another Reverend Divine (M. H. Palmer) now with God.

Second-

of the Additions.

Secondly, the defects were not from any want of ability in the Authour: but studying brevity, he did not doe so much as he could. And a little more enlargement in the Analysis of the Books of Scripture was thought needfull, (This the Authour himself was jealous of, and promised supply in another Edition, as appears in his Epistle Dedicatory) that there might be a hint of every Chapter in each Book, with the pith of it for the help of memorie.

Thirdly, all wise men know facile est inventis addere. A weaker pen may
(45) *enlarge*

The Preface.

inlarge what a stronger hath begun. Scruples thus removed, the excellency of the work, if conscientiously made use of, did much incourage me to have an hand in it. For I desire it may be my onely ambition, to be forward to any thing wherein I may be instrumentall in saving precious souls. And would Christians read the Scripture with observation of the directions here given: what private exercise could be more edifying? What could be a better preservative against error, then acquaintance with the whole rule of truth? *Resum est index sui, & obliqui.* The square discovers

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discovers declinations from rectitude. How could people fall into errors, so apparently contrary to some Scriptures, if they were careful to read them intirely, and not give themselves onely to the study of such places, as seeme to favour their fancies? What book can be like the Scriptures, either for excellency or use, to make men wise or holy? Doe not Books resemble their Authours, as children their parents? And must not then of necessity Gods book have imprest upon it, a transcendent degree of wisdom and purity, and that in such a manner, as to be most effectually

The grounds and use

fectuall on the Readers to transform them into the image of it? Besides, what a neglect is put upon God, when he hath written a Book to make us wise to salvation, to be strangers in it? Hos. 8. 12. But yet to read it is not all. Legere & non intelligere, negligere est. To read and not to understand, or not to heed, is to neglect. Such reading of Scriptures is to dishonour God and them, and will rather leave inexcusable, then further happiness. To cure this error in reading (which is too common) is the scope of the directions given in this
Treatise

of the Additions.

Treatise, which if observed,
how advantageous they
would be, the Reverend
Authour hath sufficiently
shewed in his sweet and pi-
thy Preface to the Reader.
Now that these directions
may be rightly observed, re-
spect must bee had to the
season of reading; for such
time should bee chosen for
this duty, as will afford lei-
sure to read with observa-
tion, and while men are af-
fected with the things of
speciall concernment, the
observations may be noted
down; If men read in haste,
(as it were onely to fulfill a
task) they cannot observe
things of speciall concern-
ment,

The Preface.

ment, nor be so well affected with them, or if they be, if they strike not while the iron is hot, and when the heart is affected, set the pen on work, the heart grown cold, and an unfaithfull memory will often make that which is delayed, to bee quite omitted.

Quest. But some may say, I cannot write, and therefore these directions for noting speciall places are not usefull for me, because they require a mean that is above the compasse of my qualification.

Ans. Those that cannot write, can yet make marks, and thereby are authentique
wit-

The Preface.

witnesses in contracts, and effectually ingaged in obligations. And by the same means they may supply their defect in writing in this case; for they may cast in their memories the number of the heads of such speciall truths as they would note in reading, and remember them by the name of first, second, third head, and so on. And when in reading, they meet with any of these, they may with a pencill of lead (to avoid blotting) note them in the margent with one, two, or more stroaks, according to the number of that head to which they doe belong. As for example, a-
gainst

The grounds and use
gainst a place that yeelds
speciall comfort , which is
the first head , make in the
margent of your Bible one
stroak thus, I: against such
places as specially smite the
heart for sin , which is the
second head , make two
stroaks, II. And against
places of the third head,
III: and so on to as many
heads of speciall truths ,
as they can carry in their
mindes.

Quest. But some may ob-
ject further , that they can-
not read , and what shall
they doe ?

Ans. First , they must
bewaile the negligence of
younger years , in omitting
to

of the Additions.

to get a qualification so requisite in a Christian, the Word read being one of Gods Ordinances for our edification; and if it be possible, supply former negligence with present diligence in learning to read. Secondly, they must seek a supply of this defect by others, as blinde men doe. If this defect be in householders, either the husband may use the help of the wife, or the wife of the husband, or both of a childe, or at least of a servant to read to them, and note for them places of speciall concernment. But if they be servants (as most times defect of reading is among

The Preface.

among them) then must they bee carefull to plant themselves in such families where the Word is duly read, that they may have supply of this defect.

Quest. But it may bee some may say, Why should wee task our selves to a number of chapters a day, is not that the way to nourish formality?

Ans. Why did Daniel tie himself to pray thrice a day, as we see he did, that no danger could deterre him, nor imployments prevent him, Dan. 6. 10. Nor was he singular in this, hee had David for his pattern, Ps. 55. 17. Could they binde them-

themselves to set times of
 prayer without formality?
 And may not we binde our
 selves to set times of rea-
 ding without formality?
 The precept, pray continu-
 ally, they ordinarily fulfil-
 led by letting no day passe
 without the triple act of de-
 votion. And why may not
 we answer that duty and
 character of a godly man;
 To make the Law of
 God his study day and
 night, Ps. 1. 2. by applying
 our selves to read the Word
 thrice a day?

Quest. But it may be some
 y^t may say, Why should we
 so exactly read the whole
 Scripture? What have wee
 to

The grounds and use

to doe with Jewish ceremonies? or what good can we get by chapters of all names?

Ans. To whom I answer, first, in the Jewish ceremonies we may see what burthens we were freed from, to make us fuller to understand the benefit of Christian liberty, and more chearefully imploy our selves in Gospel-Ordinances that are more spirituall. Secondly, in them we read Christ prefigured, who is the substance of them, and be led by them, both to apprehend many priviledges that we have by him, and may be assured that our Christ was he that was promised to come, that
we

of the Additions.

we may not look for another.

And for chapters of names: first, scarce any chapters of names, but there are some sweet and divine instructions interlac't, that we cannot omit without great losse. Secondly, by genealogies we are confirmed in that great article of faith, that our Jesus is the son of Abraham, and David, as hee was promised. Thirdly, and in them we see the accomplishment of many promises, to strengthen us in the beleef of others. But besides, we read the Scripture as an Ordinance of God, and our reading them is

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is an act of devotion or religion. And of such acts we expect good, not according to the nature of the thing but above it from the blessing of him that hath appointed such Ordinances. [See more of this in Pemble's period of the Persian Monarchy, enlarged by M. Capel, c. 4.] So that reading the whole Scripture in obedience to God, we are to expect, and shall find God coming in with a blessing on our soules to make them fruitfull, and keep them fat and flourishing. Ps. 92. 13, 14.

Objections thus answered
what remains, but that
pre

The Preface.

resse all, especially you of
mine owne charge, seriously
to buckle to this way of assidu-
ous, and conscientious rea-
ding the Scriptures? you that
tradesmen have an oppor-
tunity above others, for seldom
is your trading so uninterru-
pted, but it admits of in-
tervals, which well husban-
ded, may enable to perform
with the best advantage this
duty of daily reading: Nei-
ther have women in the city
so many distracting employ-
ments as ordinarily attend
the country life. And happy
is that man or woman that
improve any priviledges of
their condition for the adorn-
ing, enriching, saving that
which

The grounds and use, &c.
which is the better, and im-
mortal part, yea even the all
of a mans self. Mens cuiusque
is est quisque. A mans son
is himselfe. Sure this would
be our wisdom, especially in
such times as we are fallen
into. Excellent is that of
the Apostle, Walk circum-
spectly, not as fooles, but
as wise, redeeming the
time, because the days are
evill, & phesians 5. 15, 16
which as it is my serious
counsell to you, so shall it be
my hearty and daily prayer
for you, who am in desire,

Your faithfull Pastour
Jo: GEREL

From my study
in Ivy-Lane,
Jan. 4. 1647.

DI

The order of the
Books, and of reading the
whole SCRIPTURES.

THe Booke you are to
read is the Bible: your
Bible is divided into
two parts, the *Old*
Testaments, and the *New*.

The *Old Testament*
contains the Law and the Pro-
phets.

The Law is expressed in the
five books of *Moses*, called the
Pentateuch,

The *Prophets* consist of
three kinds of writ-
ings:

1. History (principally) from
Joshua to *Ishai*, called the

B

an-

2 The order of the books and

anterior Prophetes

2. Doctrine (principally) from
Job to Esay, called the
Hagiographa, that is,
writings containing duties
of holinesse.

3. Prophecie, Specially taken
(principally) from Esay to
the end of Malachi, called
the posterior Prophetes.

The New Testament contains

1. History (principally) in
the four Evangelists, and
the Acts.

2. Doctrine (principally) in
the Epistles.

3. Prophecie in the Revelation.
That, which you are first often
to reach, is the Law in the five
books of Moses :

Which books intreat, . 1

1. First, of the originall and
state

of reading the Scriptures. 3

State of the Church, in the beginning (to whom the Law was given) in *Genesis*.

Secondly, of the promulgation or publication of the Law, which was given either generally, the laws Ecclesiasticall, and Politicall together, and so in *Exodus* or specially and apart; and so the Laws Ecclesiasticall are given in *Leviticus*, the Lawes Politicall are given in *Numbers*.

Thirdly, the repetition of the Law in *Deuteronomy*.

B 2 GEN.



GENESIS.

IN *Genesis* you shall read :

1. First, of the creation of the Church, *chap. 1, 2, 3.*
2. Secondly, of the constitution of the Church, from *chap. 4, to the end.*

In the creation observe the making,

First, of the *World*, in which the Church was to live, *chap. I.*

Secondly, of *Man*, of which it was to consist : in whom consider

His *happiness*, in which he was made, and which he enjoyed in the garden of *Eden*, *chap.*

chap. 2.

His *mifery*, into which
he fell, *chap. 6.*

The constitution of the
Church must be considered as
it was in the two worlds: the
old world before the flood,
from *chap. 4.* to *8.* and the *new*
world after the flood, of which
chapter 8. to the end of the
book.

In the old world consider:

The propagation of sinne
and punishment in *Cain*,
ch. 4.

The conservation of the
Church in *Seth*, and his
posterity till *Noah*, *ch. 5.*

The condemnation of
that sinfull world, (with
warning to *Noah* to pre-
pare an Ark:)

Foretold; *cha. 6.*

Executed, but *Noah* pre-

served, *ch. 7.*

The story of the new world is considered chiefly in the ages of four men: that is, *Noah to ch. 12. Abraham to ch. 25. Isaac to ch. 28. and Jacob from ch. 28. to the end of the book.*

In the history of *Noah* consider,

His deliverance from the deluge, and piety in offering sacrifices to God, *ch. 8.*

His blessing from God, with his miscarriage, and *Canaan's* curse, *ch. 9.*

His Family and Posterity,

As it was united, *chap.*

10.

As it was dispersed through the earth, by the confusion of language, *ch. 11.* where, of the election of a peculiar people out of the

the rest to God, of
whom the church con-
sisted.

In the history of *Abraham*
consider,

First, his Genealogy, *ch. 11.*

Secondly, his vocation, *chap.
12. first part.*

Thirdly, his peregrination
both in *Egypt, ch. 12.* and in
Canaan, ch. 13.

Thirdly, his dealing.

First, with *Doe*

1. In thunning con-
tention with him,
cha. 13.

2. In rescuing him
when taken priso-
ner, *ch. 14.*

Secondly, with God :
with God I say, who
promised him issue,
foretelling their con-
dition for 400. years,

B. 4 chap.

chap. 15. gave him issue of *Hagar*, *chap. 16.* and makes his covenant with him, *chapter 17. to 25.*

About the Covenant observe,

First, the tenour and the institution of the first seal of it, *ch. 17.*

Secondly, the fruit of it.

First, on Gods part, which was shewed in the communication,

Of *Counsels* and secrets unto him, *ch. 18.*
 Of *Benefits*, in delivering *Lot* out of the destruction of *Sodome*, *ch. 19.* In succouring the weaknesse of *Abraham* when he denied his wife, *chap. 20.* and giving the promised

sed child, *ch. 21.*

Secondly, on *Abrahams* part, who is commended,

For the obedience of his faith manifested in readinesse to offer up

Isaac, ch. 22.

For his humanity, in dealing with the sons of *Heth* for the purchase of a burying place, *cha. 23.*

For his piety in disposing of his sonne in marriage, *ch. 24.*

Thus of *Abraham.*

The history of *Isaac* contains,

His kindred and issue, the sonnes of *Keturah*, and generations of *Ismael, ch. 25.*

His travails and troubles in *Gerar, ch. 26.*

His prophetic concerning the estate of the Church in the posterity of his two sons in their several blessings,
c. 27.

Thus of *Isaac*.

The history of *Jacob* is divided according to his threefold peregrination,

1. Into *Mesopotamia*: where
note

His journey thither,
ch. 28.

His arrivall and marriage, *ch. 29*.

His riches and children, *ch. 30*.

2. Into *Canaan*, where note
His journey, *ch. 31*.

His arrivall, where
note

His conference with
Eſau: where note
his

his preparation,

1. By prayer, *ch. 32.*

2. By presents, with
the good successe,
ch. 33.

His progresse with
much griefe and
misery, for there

The ravishing of
Dina, and slaugh-
ter of Sichemites
by Simeon and
Levi, *ch. 34.*

The death of Ra-
chel, *ch. 35.*

The flourishing
posterity of his
brother Esau, *ch.*
36.

The selling of Jo-
seph, *ch. 37.*

The incest of Ju-
dah, *ch. 38.*

3. Into Egypt, where con-
sider, 1. The

1. The going down of his
his children, & so went

1. *Joseph*, of whose
afflictions, (oc-
casioned by his Mi-
stresses lewdnesse
and falsenesse,) be-
gunne *ch. 39.* con-
tinued, but miti-
gated by the favour
God shewed him,
chap. 40. and digni-
ty and preferment
occasioned by *Pha-
raohs* dreams, *ch. 41.*

2. The other brethren:
First, all but *Benja-
min* to buy corn, *ch.*
42. Secondly, *Benja-
min* goes with them,
ch. 43. and there are
stayd by *Josephs*
policy, *ch. 44.* till *Io-
seph* made himseffe
known

known to them, chap.

45.

2. The going downe. of
Iacob himselfe, where
consider,

1. His sending for, by
Ioseph, ch. 45.

2. His travels thither,
with the number of
his family, ch. 46.

3. His abode there:
where consider,

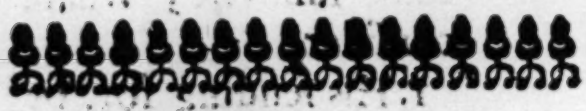
1. His conference
with the King
of *Egypt*, ch.
47.

2. His blessing of
Ioseph, and his
two sonnes *E-*
phraim & *Ma-*
nasseh, ch. 48.

3. His prophetic
concerning the
posterity of his
sons,

sons, ch. 49.

4. His death and
buriall, c. 50.



EXODVS.

THe Book of *Exodus* in-
treats of the giving of the
law in general, and so the sto-
ry intreats of two things :

First, of the deliverance of
the people of *Israel*, to whom
God was to publish his law,
from ch. 1, to ch. 19.

Secondly, of the laws them-
selves, ch. 19. to the end of the
book.

In the story of the delive-
rance of the *Israelites* consider,

1. The occasion of it.
2. The instrument, by whom
it

it was effected.

3. The deliverance it self.

4. The consequents of the deliverance.

The occasion was the tyranny of the *Egyptians*, ch. 1.

The instrument was *Moses*, concerning whom the story tels,

1. Of his birth, preservation, and flight out of *Egypt*, ch. 2.

2. Of his calling, c. 3.

3. Of his confirmation, return, and of his assistant *Aaron*, ch. 4.

4. Of his first speech to *Pharaoh*, and the effect of it, increase of bondage, ch. 5.

Of the renewing of Gods covenant, and *Moses* his genealogy, chap. 6.

5. Of the signs and wonders wrought in *Egypt*: these signs were either

Con-

Confirming signs, *ch. 7.*

Or punishing signs, even ten great plagues upon the Egyptians,

1. Water turned into
... bloud; *ch. 7.*

2. Frogs.

3. Lice.

4. Swarms of flies, *ch. 8.*

5. Murrain of beasts.

6. Boyles on men.

7. Hail, *ch. 9.*

8. Locusts; and

9. Darknesse, *ch. 10.*

10. Death of first-borne
threatned, *ch. 11.* execu-
ted, *ch. 12.*

The deliverance it self: where-
in consider,

1. Their departure out of
Egypt, with the Passeeover in-
stituted, *ch. 12.*

2. The ratification of it by
signes and observations, with
their

their conduct, by a pillar of a cloud, and a pillar of fire, c. 13.

3. Their danger by *Pharaohs* pursuit, and deliverance by their passage through the Red sea, where *Pharaoh* and his host were drowned, ch. 14.

4. Their thanksgiving, chap.

15.

The consequents of the deliverance were,

1. Provision of victuall and necessaries, Manna and Quails, ch. 16.

2. Water given out of the rock, and they delivered from *Amalekites*, c. 17.

3. Administration of justice, with *Iethroes* celebration of God, and counsell to *Moses*, ch. 18.

Thus of the deliverance of the people: the laws follow:
The Law must be considered

two

two ways :

First, as it was given by God,
ch. 19. to 31,

Secondly, as it was obeyed,
or rather broken by the peo-
ple, *ch. 32. to the end.*

In the giving of the Law con-
sider,

1. The preparation, *ch. 19.*

2. The division; For God
gave them,

1. Morall Laws, the tenne
Commandements, *ch. 20.*

2. Judiciall Laws, *ch. 21, 22,
23.*

3. Ceremoniall Laws, where

1. The introduction, *Mo-
ses* ascension and con-
tinuance in the Mount,
ch. 24.

2. Directions,

1. For the form of the
Ark, the Mercy-seat,
the Table, the Candle-
stick,

Rick, ch. 25.

2. For the pattern of the Tabernacle, with the Altar of burnt-offering, and oyle for the lamps, ch. 26, 27.

3. For Aaron and his sons, with their holy garments, ch. 28.

4. For the manner of consecrating the Priests, ch. 29.

5. For the Altar of incense, laver, holy oyl, and perfume, ch. 30.

6. For which works Belsaol & Aholiab raised of God, ch. 31.

The obedience of the people must be considered, either in respect,

1. Of the Morall Law, where note

Their transgression in making

making the golden calfe,

ch.32.

Their reconciliation with
God by their humiliation,

ch.33.

The restitution of the Law,

chap.34.

2. Of the Ceremoniall Law,
wherein is set down,

1. The peoples freeness in
offering, *ch.35.*

2. *Moses* faithfulnessse, in see-
ing all things made according
to the pattern in the Mount, *ch.*
36, 37, 38, 39.

3. The Tabernacles erection,
and Gods acceptation, *ch.40.*

Leviticus.

LEVITICS.

THe Book called *Leviticus*
intreats,

First, of Sacrifices.

Secondly, of sacred Persons.

The sacrifices must be consi-
dered, either in respect,

First, of their *sorts*, which
were,

1. Burnt-offerings, *ch. 1.*
2. Meat-offerings, *ch. 2.*
3. Peace-offerings, *c. 3.*
4. Sinne-offerings of igno-
rance, *ch. 4.*
5. Trespasse-offerings, *ch. 5.*
6. The trespasse-offering in
case of damage, *chap. 6.*

Secondly, of their *rites* about
them: as,

1. About burnt-offerings,
meat-

meat-offerings, and sin-offerings, *ch. 6.*

2. About trespass-offerings and peace-offerings, *ch. 7.*

Thus of Sacrifices.

The Persons are either,

Publike, of whom, *ch. 8. to 14.*

Private, *ch. 11. to the end.*

The *publike* persons were the Priests: concerning whom observe,

First, their consecration to their offices, *ch. 8.*

Secondly, their execution of their offices, with their acceptance, *ch. 9.*

Thirdly, their transgression in their offices, *ch. 10.*

The *private* persons are considered in respect of their sanctifications, and this sanctification was either

Particular, of one man, *ch. 11. to 16. or*

Com-

Commune, of the whole Church, *ch. 16*, to the end.

The sanctification of one man in particular, is considered of, in respect of the ways by which he was polluted as,

1. By eating, *ch. 11*.

2. By child-bearing, *ch. 12*.

3. By leprosy, *ch. 13, 14*.

4. By Flux, *ch. 15*.

The common sanctification of the whole Church is to be considered,

First, in things necessary, *ch. 16 to 27*.

Secondly, in things voluntary, *ch. ult.*

About things necessary, consider,

1. The Laws, *ch. 16 to 26*.

2. The obligation of them by promises and threatnings, *ch. 26*.

The Laws concern, either

Purifi-

Purification for their sinnes,
ch. 16, 17. Or,

Information of their lives,
ch. 18, to 26.

The purification which was,
 Ordinary and annual, *c. 16.*
 Or Extraordinary, *ch. 17.*

The Laws that concerned the
 information of their lives were
 either,

Religious, in bringing them
 their offerings to the Ta-
 bernacle, and abstaining
 from blood, *ch. 17.*

Oeconomicall about their ma-
 riages, to warn them of in-
 cest, *ch. 18.* Or,

Politicall, about their carriage
 abroad with others,
 wherein,

1. Their prohibition of
 divers sins, *ch. 19.*

2. And the penalties of
 divers sins, *ch. 20.* Or,

Ec-

Ecclesiasticall, which Laws
considered either,

Persons, *c. 21.* Or,

Things, *ch. 22. 24.* Or,

Times, { Days, *ch. 23.*

viz. { Years, *ch. 25.*

The redemption of things
vowed, *ch. 27.*



NUMBERS.

THe book of *Numbers* in-
treats of Laws, and those
Laws *politicall* for the most
part, that were occasioned by
the mustering of the people
for their journey to *Canaan*.

The History concerns,

1. Their *preparation* to the
journey, *ch. 1. to ch. 11.*

2. Their *journeys*, *c. 11. to 22.*

C

3. Their

3. Their *station* or abode, when they came neer to *Canaan*, *ch. 22.* to the end of the book.

In their preparation to the journey observe,

1. Their mustering, or numbering.

2. The Laws given them.

3. The manner.

The muster was either *civill* of the *people*, who are

Numbred, *ch. 1.*

Ordered by their standards, *ch. 2.*

Or *sacred* of the *Priests*, who are,

Numbred, *ch. 3.*

Ordered by their charges, *ch. 4.*

The Laws are either *common* to all, about sanctity, in things Necessary, *ch. 5.*

Voluntary, in the vow of

a Nazarite, *ch. 6.*

Or, *particular,*

First, *civil*, for the Tribes, in the offerings of their Princes at the dedication of the Tabernacle, *ch. 7.*

Secondly, *sacred*, for the Priests and Levites; their age and time of service, *ch. 8.*

Their manner is double,

1. Of their sanctification, and order, about the Paschever, *ch. 9.*

2. Of their journies:

1. First, directed, and that

1. By God, by the taking up of the cloud, *ch. 9.*

2. By the Priests blowing with trumpets.

Secondly, blest, *ch. 10.*

Thus of their preparation.

Their journies are distinguished by a story of eight murmurings of the people.

3. Their *station* or abode, when they came neer to *Canaan*, *ch. 22.* to the end of the book.

In their preparation to the journey observe,

1. Their mustering, or numbering.
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Ordered by their standards, *ch. 2.*

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Ordered by their charges, *ch. 4.*

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Secondly, *sacred*, for the Priests and Levites; their age and time of service, *ch. 8.*

Their manner is double,
1. Of their sanctification, and order, about the Passeeover, *ch. 9.*

2. Of their journies:

First, directed, and that

1. By God, by the taking up of the cloud, *ch. 9.*

2. By the Priests blowing with trumpets.

Secondly, blest, *ch. 10.*

Thus of their preparation.

Their journies are distinguished by a story of eight murmurings of the people.

The first was for the tediousness of their journey.

The second was for weariness of the *Manna*, *ch. 11.*

The third was the emulation of *Miriam* and *Aaron* against *Moses*, *ch. 12.*

The fourth was the sedition of the spies

murmuring, *ch. 13.*

plagued, *ch. 14.*

reconciled, *c. 15.* where also of the expiation of sins of ignorance, and punishment of presumption.

The fifth was the conspiracy of the three *Levites*, *c. 16.*

The sixth was the indignation of the people at the former judgements: where note

Their murmuring, and their reconciliation, *ch. 16.*

Their

Their convincement by the budding of *Aarons* rod, *ch.* 17.

The Priests charge and portion, *ch.* 18.

The water of separation, *ch.* 19.

The seventh was for want of water, *ch.* 20.

The eight was for the tediousnesse of the way; for which they were stung by fiery serpents, but healed by looking to the brazen serpent lifted up, *c.* 21.

Thus of their journies.

Their *station* or abode hath a double story,

One concerns the people that were to inherit.

The other concerns the inheritance it self.

The people ate considered as they were,

Conquerours of their enemies, c. 22.

Encountred by *magick arts*, in which respect *Balaam* is lent for by *Balak*, and

1. *Goeth, ch. 22.*

2. *Blesseth in stead of cursing, ch. 23, 24.*

Disordered with idolatry and fornication, *ch. 25.*

Reconciled and anew mustered, *ch. 26.*

Furnished with a new *Prince, ch. 27.*

Instructed about sacred things.

Offerings of every day, the Sabbath, new Moon, Passover, feast of first-fruits, c. 28.

Of the feast of trumpets, of afflicting the soul, and the eight days of feast of tabernacles, *ch. 29.*

Voluntary, as vows, c. 30.
 The inheritance is considered,
 First, in a part of it which
 was

Conquered, the *Midianites* being spoiled and slain, ch. 31.

Disposed to the *Reubenites*, *Gadites*, and halfe tribe of *Manasseh* upon condition, c. 32.

By a digression their journeyes are reckoned all together, c. 33.

Secondly, in the whole, where consider,

The bounds and dividers of the land, ch. 34.

The Laws concerning the inheritance, either as it was

Sacred, containing the number of the cities of the *Levites*,

C. 4. and.

and of refuge, *c. 35.*
 Civill, for the people,
 in case of want of
 heirs male, *ch. 36.*



DEUTERONOMY.

THe book of *Deuteronomy*
 contains the repetition of
 the Law, wherein consider,

1. How the people are prepared to receive the Law, *c. 1.*
to c. 5.
2. How the Law is given, *ch. 5.*
to ch. 27.
3. How the Law is confirmed,
ch. 27. to the end.

The people are prepared,
 1. By rehearfall of Gods blessings in *peace*, and his anger for their unbelceef and murmurings,

murings, *ch. 1.*

2. By good successe in war, against *Sihon* King of *Heshbon*, *ch. 2.* and *Og* King of *Bashan*, *ch. 3.*

3. By counsell and perswasions to obey, *ch. 4.*

In the giving of the Law consider,

1^t. The Morall law, which is,

1. Propounded, *c. 5.*

2. Amplified,

1. By counsell,

1. To teach and observe them, *ch. 6.*

2. To avoid all communion with the idolatrous nations, to prevent seducing, *c. 7.*

3. To consider the administration of God to them to humble them, to prevent forgetfulnesse, *ch. 8.*

2. By a convincing diffwasion
C 5 from

from opinion of their own
righteousnesse, *ch. 9.*

3. By Gods mercy in renewing
the tables of the Law, *ch. 10.*
4. By narration of his great
works and praises, to in-
gage to obedience, *ch. 11.*
5. By a charge to observe
Gods direction in their
worship, *c. 12.*
6. By appointing punishments
for intisers to idolatry, *c. 13.*
 - 2^{ly}. The Ceremoniall law,
 1. Touching creatures
clean and unclean, *c. 14.*
 2. The year of release, *c.
15.*
 3. Their severall great
festivals, *c. 16.*
 2. The Iudiciall law, the
Iudiciall law I say, as it
was either
Common to all, design-
ing the supream Judge
in

in controversies, c. 17.

Singular, and so concerned

The Priests portion,
c. 18.

The peoples refuge
in regard of manslaughter, c. 19.

The war, c. 20.

The courts of civill
justice,

1. Touching uncertain murder, marrying a captive, the disobedient son,
c. 21,

2. The punishment of slander, adultery, rape, fornication, incest, c. 22,

3. Who may enter into the congregation, &c. c. 23.

4. Of divorce, pledges, men-stealers, &c. c. 24.

5. Of stripes, raising seed to the brother, c. 25,

6, Of

6. Of the confession of him
that offereth first-fruits, c.
26.

The law is confirmed,

1. By signes and curses, c. 27.

2. By promises and threatnings,
c. 28.

3. By the renewing of the cove-
nant, c. 29, 30.

4. By the election and instru-
ction of a new *Captain*, c. 31.

5. By propheties, which are ei-
ther,

1. Generall, ch. 32. Or,

2. Speciall, concerning the
tribes severally, c. 33.

All conclude with the histo-
ry of *Moses* death, ch. 34.

Hitherto of the Law, the
Prophets follow.

The Prophets that were hi-
storicall, intreat of the Church
of the Jews, either

Of

Of their comming into *Canaan*, so *Joshua*.

Or of their condition after they had that Land for their inheritance, and that

1. Till the captivity :

1. Under *Iudges*, the books of *Iudges* and *Ruth*.

2. Under *Kings*, and so the books of *Samuel*, *Kings*, and *Chronicles*.

2. After the captivity ; of things done,

1. In *Judea* , and so the books of *Esdra*s and *Nehemiah*.

2. In *Babylon*, and so *Hester*.

Joshua



JOSHUA.

Concerning *Josbua* three things may be observed,

1. His calling to the government, and encouragement in it, *ch. 1.*

2. His Acts.

1. In time of warre : where note

1. The sending of the spies, and their preservation by *Rahab, ch. 2.*

2. Their passing over *Jordan* miraculously, where observe,

1. The memoriall, or monument of it by twelve stones taken out of *Jordan*, and set up, *c. 4.*

2. The

2. The consequent of it,
the terrours of the *Canaanites*, with the cir-
cumcising of the people
at *Gilgal*, c. 5.

3. The besieging and win-
ning of *Iericho*, c. 6.

Their flight before the men
of *Ai*, because of *Achan*, c. 7.

4. The winning of *Ai*, c. 8.

5. The covenant with the
Gibeonites ignorantly
made, c. 9.

6. The victory over five
kings, for perfecting of
which the Sun and Moon
stayed their course, ch. 10.

7. Battail with the remnant
of the *Canaanites*, c. 11.

8. All repeated, ch. 12.

2. In the time of peace :

1. The bounds of the land in
generall is set down, and
in speciall the bounds of the
inhe-

inheritance of

1. *Reuben.*
2. *Gad; and*
3. The half tribe of *Manasseh*, c. 13.
2. The manner of the rest of the tribes inheriting, viz. by *Lot*: onely *Hebron* given to *Caleb* by priviledge, c. 14.
3. The borders of the tribe of *Judah*, where of *Othniels* valour and marriage, c. 15.
4. The portion of the sons of *Joseph*, of *Ephraim*, c. 16. of *Manasseh*, c. 17.
5. The rearing of the tabernacle, with the portion of *Benjamin*, c. 18.
6. The portion of the rest of the tribes, and of *Ioshua*, c. 19.
7. The cities of refuge appointed, c. 20.
8. The cities appointed for

for the *Levites*, out of their severall tribes, with rest given to all according to Gods promise, c. 21.

9. The dismissal of the *Trans-Jordanians*, with their building an Altar, and the consequence of it, c. 22.

Lastly, a double generall assembly mentioned,

1. To warn the people of Apostasie, and encourage them in obedience, c. 23.

2. To the same purpose at *Shiloh*, together with the death of *Ioshua*, c. 24.

Judges

inheritance of

1. *Reuben.*
2. *Gad; and*
3. The half tribe of *Manasseh*, c. 13.
2. The manner of the rest of the tribes inheriting, viz. by *Lot*: onely *Hebron* given to *Caleb* by priviledge, c. 14.
3. The borders of the tribe of *Judah*, where of *Othniels* valour and marriage, c. 15.
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for the *Levites*, out of their severall tribes, with rest given to all according to Gods promise, *c. 21.*

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2. To the same purpose at *Shiloh*, together with the death of *Ioshua*, *c. 24.*

Judges



7 V D G E S.

THe book of *Iudges* contains the history of the Jews under the government of Iudges, where note

1. What preceded that government, *viz.* the pre-
cedency of the tribe of *Iudah*
in their wars, and their se-
verall victories, *c.* 1.
2. Their reproofe and repen-
tance at *Bochim*, with their
after-Apostasie, the occasi-
on of their miseries, and de-
liverances by Iudges, *c.* 2.
3. The narration of the peo-
ples estate,
 1. Vnder Governours;
 1. Of *Hothniel*, and *Ehud*,
and

and *Sangar*, c. 3.

2. Of *Deborah*, and *Baraks*

1. Conflict with, and
victory over *Sisera*,
c. 4.

2. Their thanksgiving
for their victory, c. 5.

3. Of *Gideon*, where note,

1. His call, entrance (by
cutting downe *Baals*
grove for sacrifice) and
confirmation, c. 6.

2. His army brought to
three hundred, with
their victory, c. 7.

3. His revenge on the
men of *Succoth* and
Pennel, his fall, chil-
dren, and death, c. 8.

4. Of *Abimelech*, his fra-
tricide, usurpation, mo-
lestation by the *Siche-
mites* (the men of his con-
spiracy) and death, c. 9.

5. To

5. *Tolah, Iair, and Iephthah*, for whom,

1. Way is made, *c. 10.*

2. His call, carriage, vow, and conquest is related, *c. 11.*

3. His quarrell with, & slaughter of the *Ephraimites*, *c. 12.* also of *Ibzan, Elon, & Abdon.*

6. Of *Samson*, who is,

1. Foretold, and promised.

2. Born, *ch. 13.*

3. Married, and gives proof of his strength on a lion and 30 *Philistims*, *c. 14.*

4. He burneth the *Philistims* corn, slaughtreth them once, and a second time with the jawbone of an ass, *c. 15.*

5. He is intised and deceived

ceived by *Delilah*, captive to the *Philistims*, whom he destroys by pulling downe the house, dying with them, c. 16.

2. Without Governours, where

1. Of *Micah* his idolatry and Priest.

2. Of *Danites* robbing *Micah* of his idols & Priest, their victory over *Laish*, and idolatry, c. 18.

3. Of the *Levite*, his concubine, where,

1. Her death, and his message to all *Israel*, c. 19.

2. Of the tribes, their decree of revenge, with the slaughter of the *Benjamites*, c. 20.

3. Their sorrow for the losse of a tribe, and care to repair it, c. 21.

Ruth.



RUTH.

THe book of *Ruth* intreats
of *Ruth*, a *Moabitish* wo-
man; and so

First, the occasion; her marri-
age to *Elimeloahs* son, so-
journing in *Moab*.

Secondly, her piety in clea-
ving to *Naomi*, of whom
she had learned the know-
ledge of the true God, c. 1.

Thirdly, her industry for su-
stentation of her selfe and
her mother in law *Naomi*,
and her encouragement by
Boaz, c. 2.

Fourthly; her obedience to
her mother in law, in seek-
ing marriage with *Boaz* ac-
cording

according to the law, *ch. 3.*
 Fifthly, her marriage to *Bo-*
az, their blessing posterity
 with his genealogy, *c. 4.*

Hitherto of the history of the
 Jews under Judges, their estate
 under Kings till their captivity
 follows, and that

First, as the kingdom was
 united, where the kings were
 first,

1. By election of those,
1 Samuel.

2. By succession of these,
2 Samuel.

Secondly, as the kingdom
 was divided,

1. Under *Solomon*, *1 Kings.*

2. Under other Kings,
2 Kings.

Thirdly, as it was in both
 estates more fully unfolded in
 the *1* and *2* of *Chronicles.*

1 Sam.



ISAMVEL.

THe first book of *Samuel* treats of the estate of *Israel*, under *Eli*, *Samuel*, and their elect Kings :

First, under *Eli*, in whose days, first, note *Samuel's* birth :

1. Obtained by praise upon a vow of consecration of him to be a *Nazarite*, *ch. 1.*
2. *Hannah* returns prayer for him, *ch. 2.* where also note, secondly, the sin of *Elies* sons, is,
 1. Described.
 2. Threatned, *c. 2.*
 3. The threatening is repeated by *Samuel*, called to be a Prophet, *c. 3.*
 4. Their sin is punished by losse

losse of their lives, the army, and the Ark, and the death of *Eli*, c.4.

5. Which Ark is,

1. Fatall to *Dagon*, and the men of *Ashdod*, *Gath*, and *Ekron*, c.5.

2. Sent home by the advise of the heathen Priests, with a sin-offering, c.6.

Secondly, under *Samuel*, who

1. Reconcileth the people to God at *Mizpeh*.

2. Iudgeth them, c.7.

Thirdly, under *Samuels* sons in his life time, which occasioned the desire of a King, condescended to by God, c.8.

Fourthly, under *Saul*, who is,

1. Presented to *Samuel* as he was seeking his fathers asses, c.9.

D

2. An-

2. Anointed by him, chosen by lot, and accepted by the people, c. 10.
 3. Sought to, and delivereth them of *Iabesh Gilead*, c. 11.
 4. *Samuel* purgeth himselfe, reproveth, terrifieth, warneth the people, and their new King, c. 12.
 5. *Sauls* Militia, with the low estate of the *Israelites* under the *Philistims*, being without smith, c. 13.
 6. *Jonathan* and his armour-bearer miraculously discomfited the host of the *Philistims*: *Sauls* rash vow, *Jonathans* danger, and rescue by the people, c. 14.
 7. *Saul* sent against *Amalek*, prevaieth, but rebelling against Gods rule, set him for execution, is rejected, c. 15.
- Hence occasion is given to the
anoin-

anointing of *David* the son
of *Iesse*, and the Spirit departeth from *Saul*, c. 16.

Touching *David*, note

1. How he is made famous by the slaughter of *Goliath*, c. 17.
2. Envied, assaulted by *Saul*, prospered of God, and marries *Michal* *Sauls* daughter, c. 18.
3. Reconciled to *Saul* by *Jonathan*, but again more envied, c. 19.
4. Taken into covenant by *Jonathan*, who warneth him of his fathers rage, which *David* avoids by flight, c. 20.

In his flight,

1. He is refreshd and armed by *Abimelech* in the presence of *Doeg*, c. 21.
2. He is resorted to at *Achish*, pursued by *Saul*, who upon *Doegs* crafty testimony

mony caused the Priests & the rest of their city *Nob* to be slain,c.22.

3. He rescueth *Keilah* from the *Philistims*,is comforted by *Jonathan* in *Ziph*, betrayed by the *Giphites*, delivered from *Saul*,diverted from his pursuit by an invasion of the *Philistims*,ch. 23.

4. He cuts off *Sauls* lap, sparing him : *Saul* convinced returns from pursuing of him,c.24.

5. *Samuel* dieth, and *David* is provoked by the ingratitude of *Nabal*, pacified by the courtesie of *Abigail*, whom he marrieth,c.25.

6. *David* taketh away *Sauls* speare, not his life, with which *Saul* relenting sought him no more,c.26.

7. Da-

7. *David* flieth to *Achish*
King of *Gath*, where,

1. His danger and deliver-
ry, c. 27.

2. His acceptance with
the King, but not with
the Princes, c. 29.

3. His losse, and distresses,
and recovery at *Ziklag*,
c. 30.

Lastly, *Sauls* death : where
note,

1. The fore-runner of it,
Sauls straits, and seeking
to a Witch, c. 28.

2. The execution : *Saul*
his 3. sonnes, and army
falling, c. 31.



II. *SAMUEL.*

THe second book of *Samuel* treats of the state of *Israel* under *David*: where note,
 First, his pious lamentation for the death of his predecessor *Saul*, & *Jonathan* his covenant-friend, c. 1.

Secondly, his advancement to be King over *Judah*, while *Ishbosheth* is set over all *Israel* by *Abner*, c. 2.

Thirdly, his growing upon the house of *Saul*, till at length *Abner* upon distaste, offers to bring all *Israel* about to him, c. 3.

Fourthly, *Ishbosheth* is slain by treason, which *David* revengeth

vengeth by the death of the
Traitors, c. 4.

Fiftly, he is installed in the
kingdome over all *Israel*, where
note

1. His prosperity, being con-
gratulated by *Hiram*, and
victorious over *Iebusites*
and *Philistims*, c. 5.

2. His piety;

1. In act, in fetching home
the Ark, c. 6.

2. In purpose to build a tem-
ple, which though it were
not accepted, yet was it
rewarded with a glorious
promise to his house, c. 7.

3. His glory, by atchieve-
ments over the *Philistims*
and *Moabites*, whose spoils
he dedicateth, c. 8.

4. His fidelity and gratitude,
in advancing and enriching
Mephibosheth, *Jonathans* sō,
c. 9.

D 4

5. His

5. His humanity, in sending to comfort *Hanun*, whose ingratefull abuse of the messengers occasioneth war, wherein *David* is victorious, c. 10.

6. His infirmity, in the matter of *Bathshebah* and *Vriah*, c. 11. for which hee is,

1. Reproved, threatned, and repenteth, c. 12.

2. Corrected & afflicted,

1. By the incest of *Amnon*, and his slaughter by *Absalom*, c. 13.

2. By *Absaloms* rebellion, of which,

1. There is the introduction, the story of *Absaloms* flight, pardon, and acceptation to grace and favour, c. 14.

2. The means, manner, and

and progresse of it;
Absaloms flattery,
 and dissimulation,
 which prevailed so
 far, that *David* fled
 from *Ierusalem*, c. 15.

3. The adjuncts of it,
Zibaes slander, and
Shimei's railing pa-
 tiently born by *Da-*
vid, c. 16.

4. The counsellors in
 it, *Ahitophel* and *Hu-*
shai, who undermi-
 ning *Ahitophel*, he
 hanged himself, c. 17.

5. The issue of it, the
 death of *Absalom*, &
 overthrow of his ar-
 my, c. 18.

6. The consequent of
 it,

1. *David's* gratitude
 to his helpers,
 D 5 mercy.

mercy to his opposers, returne, met by the tribe of *Judah*, *ch. 19.*

2. A new insurrection by *Sheba*, allayed by *Joab*, procuring his death in *Abel*, *c. 20.*

After this note,

1. *David's* prudence in time of famine, finding out the cause, and making expiation, *ch. 21.*
2. His Psalm of prayse for all his victories, *c. 22.*
3. A profession of his confidence in God, with a catalogue of his Worthies, *c. 23.*
4. Lastly, his sin in numbring the people with his punishment, repentance, and acceptance, *c. 24.*

I. *Kings*



I. KINGS.

THe first book of *Kings* shews,

1. How *Solomon* was appointed by *David*, anointed by *Nathan*, and proclaimed to be *David's* successor by the people, c. 1.

2. His charge from *David* for piety, gratitude, and justice, performed on *Joab* and *Shimei*, c. 2.

3. His carriage,

1. In chusing wisdom in the offer of the vision of *God* in *Gibeon*, and the manifestation of it in the controversy about the child, c. 3.

2. In

2. In the wise order and magnificence of his royal family, *ch. 4.*

3. In provision for building the Temple, by the assistance of *Hiram, c. 5.*

4. His building and finishing the Temple in seven years, *ch. 6.*

5. His buildings for himself, together with the vessels for the Temple, *c. 7.*

6. The dedication of the Temple, with *Solomons* prayer, blessing, and sacrifice, *c. 8.*

7. Gods answer to his prayer, with the condition, and *Solomons* riches, *ch. 9.*

8. His visit by the Queen of *Sheba*, and his magnificence, *ch. 10.*

9. His miscarriage in, and by

by women, for which he is threatned in his posterity; his death, c. 11.

Rehoboam was *Solomons* successor, who by ill advise loseth the ten tribes, who make *Jeroboam* their King; touching whom, note

1. How in corrupt policy he set up calves for the *Israelites* to worship, c. 12.
2. How for it he is reprov'd by a Prophet, who for disobeying Gods direction was slain by a lion, c. 13.
3. *Abijah* his eldest son is taken away from the evill to come, he dieth, succeeded by *Nadab*; as doth *Rehoboam*, succeeded by *Abijah*, c. 14.

Abijah reigneth ill, is succeeded by *Asa*, who reigneth well, succeeded by *Iehosaphat*, *Baasha* slays

62 I. KINGS.
slays *Nadab*, and all *Ieroboams*
posterity, and succeeds him, *ch.*
15.

Eli succeeds, *Baasha* is slain
with all *Baashaes* house by
Zimri, *Zimri* is burnt in the
Kings Palace, *Omri* reigns in
Israel, and builds *Samaria*, dies
and leaves *Ahab* King in his
stead, *ch. 16.*

Touching *Ahab* King of *Is-*
rael observe,

1. His marriage to *Iezabel*.

2. His idolatry in serving
Baal, *ib. c. 16.*

3. A famine denounced a-
gainst him by *Eliab*, who in
the famine is fed

1. By Ravens.

2. By a widow, *c. 17.*

4. In extremity of famine, *E-*
liab presenteth himself to
Ahab; they mutually accuse
one another as trou-
blers

lers of *Israel*; the matter is put to triall: God by consuming *Eliahs* sacrifice by fire from heaven, manifesteth himself the onely true God, and *Baals* Prophets are slain, c. 18.

5. *Eliab* flies from *Iezabel*, is comforted by God, and is sent to anoint *Haziel*, *Iehu*, and *Elisha*,

6. *Ahab* is besieged in *Samaria* by *Benhadad*, who is twice beaten and submit-teth, c. 20.

7. *Ahab* and *Iezabel* cause *Naboth* to be put to death for his Vineyard, for which they are sore threatned by *Eliab*; *Ahab* is humbled, and the judgement reprieved, ch. 21.

8. *Ahab* draws *Iehosaphat* to warre at *Ramoth Gilead*, against

gainst the counsell of *Micaiah*: where *Jehosaphat* is endangered, and *Ahab* slain,
c. 22.



II. KINGS.

THe second book of *Kings* contains the history of the Kings of *Israel*; principally to *cha. 18.* & thence of the Kings of *Judah* onely.

1. *Ahaziah*, who being hurt by a fall, and consulting with an idoll, hath an answer from God by *Elijah*, that he must die, c. 2.

After this *Elijah* is translated, and leaveth his mantle as a pledge of the spirit, to rest on *Elisha*, ch. 2.

2. *Ieho-*

2. *Iehoram*, *Ahaziahs* brother
succeedeth him, who in a
voiage against the *Moabites*,
distrest for want of water;
for *Iehosaphats* sake obtain-
eth water by means of *Eli-
sha*, and victory also, c.3.

In his days *Elisha* did many
famous miracles: as,

1. Multiplying the widowes
oyle, procuring a son for
the *Shunamite*, feeding an
hundred men with twenty
loaves, c.4.
2. Cureth and converteth
Naaman the *Syrian*, c.5.
3. Causeth iron to swim, dis-
covereth the counsels of the
King of *Syria*, leads his ar-
my smitten with blindnesse
into *Samaria*, c.6.
4. Foretelleth in the time of
a famine by a siege in *Sama-
ria*, great plenty to be next
day

day in *Samaria*, which was effected by the miraculous flight of the besiegers, *ch. 7.*

5. Telleth *Hazael* of *Benhadads* death, to whom hee should succeed and bee a scourge to *Israel*, *ch. 8.*

6. Sendeth a young Prophet to anoint *Iehu*, who slew *Ioram* and *Iezabel*, according to the prophesie of *Eliab*, *c. 9.*

3. *Iehu* causeth *Ahabs* sons to be slaine, and by a wile all *Baals* Priests, yet keeps up the idolatry of the calves, *c. 10.*

In his time,

1. *Athaliah* destroys the seed royall of *Judah*, and usurps the Crown, but is deposed by *Iehoiada*, and *Ioash* the right heir set up, *c. 11.*

2. *Ioash* reigns well while
Iehoiada lives, after apo-
statifeth and is slain, c. 12,
4. *Iehoahaz* son of *Iehu*, op-
prest by *Hazael*, relieved
by prayer,
5. *Ioash* his son, in whose days
Elisha dying prophecyed his
deliverance from the *Syri-*
ans, c. 13.

In his days *Amaziah* victo-
rious over *Edom*, provoketh *Io-*
ash to battail, and is overcome,
ch. 14.

Ieroboams race is extinct in
Zechariah for his idolatry, and
divers Kings reigne in *Israel*,
ch. 15.

Ahaz King of *Iudah* distrest
for his wickednesse, seeketh
help of the *Assyrian*, and cor-
rupteth the worship of God,
c. 16,

Hoshea is the last King of
Is-

Israel, in whose dayes *Israel* was carried captive, and a mungrell people settled in their place, *ch. 17.*

The rest of the story concerns the Kings of *Judah* only: as,

1. *Hezekiah*: concerning whom note,

1. How he having reformed religion, is invaded, and *Ierusalem* besieged by *Sennacherib*, c. 18.

2. How by his and *Isaias* prayer, God is intreated, and *Sennacherib*s army slain by an Angel, c. 19.

3. Being desperately sick, he is recovered by prayer, congratulated by the *Babylonian*, and shews humane frailty, c. 20.

2. *Manasseh*, whose wickedness is described; and

3. His

3. His son *Amons*, c. 22.

4. *Iosiah*, who repairing the Temple is presented with the copy of the Law, wherewith he is,

1. Humbled, and seeketh advise, c. 22.

2. He covenanteth reformation, destroys idolatry, keepeth a solemn passeover, is slain at *Megiddo*, c. 23.

5. *Iehoiakim*.

6. *Iehoiachin*, in whose dayes *Ierusalem* is taken, and *Zedekiah* made King, ch. 24.

7. *Zedekiah* carried captive to *Babylon*, and *Israell* with him, with the vessels of the Temple, after the Temple and City was burnt, c. 25.

I. Chron.



I. *Chronicles.*

THe first book of *Chronicles* presents to us,

1. The originall of the *Israe-
lites.*

2. The kingdome of *Da-
vid* over them.

Their originall in their *Ge-
nealogy,*

1. From *Adam* to *Iacob*, c. 1.

2. Of *Iacobs* posterity ; and
there,

1. Of *Indah* in generall, c. 2.
more specially, of *David*,
ch. 3.

Of the rest of *Indah*; and,

2. Of *Simeon*, c. 4.

3. Of *Reuben*, c. 5.

4. Of *Levi*, especially of the
Priests

Priests, c.6.

5. Of *Issachar*.

6. Of *Benjamin*.

7. Of *Nephtali*.

8. Of *Manassch*.

9. Of *Ephraim*.

10. Of *Asher*, c.7.

The genealogy of *Benjamin* is reiterated to shew the genealogy of *Saul* first King of *Israel*, c.8.

And a Catalogue of those that dwelt at *Ierusalem* after the captivity, c.9.

In *Dauids* government over the *Israelites*, note,

I. The introduction, *Sauls* overthrow, and death for his sin, c. 10.

II. His inauguration by all *Israel*; where also note,

I. *Ioab* and his Worthies, ch.

II.

III. The companies that came

to

to him at *Adullam*, and *Hebron*, c. 12.

3. His administration ; in which note,

1. His fetching home the Ark , but irregularly, for which *Vzzab* is smitten, c. 13.

2. His prosperity, issue, and victories, c. 14.

3. His fetching home the Ark regularly, and with successe and joy, c. 15. for which note,

1. His solemn sacrifices and thanksgiving, ch. 16.

2. His purpose to build a Temple ; for which though not accepted, he is rewarded, and gives thanks, c. 17.

4. His successe in war against *Moab*, *Hadarezer*, and *Edom*,

dom, *ch. 18.*

5. His humanity toward, and revenge upon *Hanun*, and his helpers for his ingratitude, *ch. 19.*

6. Hee taketh *Rabbah*, and three Gyants, of the *Philistims* fall by him and his, *c. 20.*

7. Hee sinneth in numbring the people, repenteth, offereth sin-offering, is answered by fire from heaven, *ch. 21.*

8. Hereby the place for the Temple is discovered, for which *David* makes preparation here, and chargeth *Solomon* and his Princes about it, *ch. 22.*

9. Hee in his old age makes *Solomon* King, numbred and divideth,

First, the courses of Priests
E and

and *Levites*, c. 23. where note
the division of the

1. Priests into 24 orders,
c. 24.

2. Of the Singers into 24 or-
ders, c. 25.

3. Of the Porters by lot to
the severall gates: and al-
so of the Treasurers, c. 26.

Secondly, he numbrell the
Officers,

1. Military.

2. Politique; and

3. Domestique, for *Dauids*
private substance, c. 27.

10. He encourageth *Salomon*
to fear God, build the Tem-
ple, of which he gives him a
pattern, and materials, c. 28.

And inciteth the Princes &
people to offer, which was
done so liberally, that hee
blesseth God, makes *Solo-*
mon King, and dieth, c. 29.

II. *Chro-*



II. *Chronicles.*

THe second book of *Chronicles* treats of the Kingdom of *Israel*,

First, as it was united under *Solomon*; touching whom note,

1. His endowments with wisdom, riches, and honour, promised by vision, *ch. 1*,

2. His buildings :

1. Sacred, where note

1. His preparation by the assistance of *Hiram*, *ch. 2*.

2. The place, measure, and ornaments of the Temple, *c. 3*.

3. The utensils of the Temple, the Altar of brass, *c. 4*.

E 2

4. Th

4. The solemn bringing the Ark into the Temple, and the glory of the Lord filling it, c. 5.
 5. The dedication of it, with *Solomons* solempne prayer and blessing, c. 6.
 6. Gods acceptation of *Solomons* sacrifices & prayer, c. 7.
 2. Civill buildings, both for himself, and in the kingdom, and of his Navy, c. 8.
 3. He is visited by the Queen of *Sheba*, where of his magnificence and death, c. 9.
- Secondly, as it was divided,
1. Under *Rehoboam* : and there note,
 1. The occasion of the breach : *Rehoboams* adhering to the evill counsell of the young Courtiers, c. 10,
 2. The

2. The irrecoverablenesse,
together with *Rehoboams*
strength, by a godly party
repairing to him out of
Israel, c. 11.

3. *Rehoboams* miscarriage,
danger, repentance, and
restauration, c. 12.

2. Vnder *Abijah*, who trusting
in God, overthrew *Jerobo-*
ams huge host, c. 13.

3. Vnder *Asa*; concerning
whom note,

1. His goodnesse and great
victory obtained by pray-
er over a thousand thou-
sand, c. 14.

2. The improvement of
that victory to produce a
solemne covenant of re-
formation.

3. His failing, in not rely-
ing on God, but the *Sy-*
rian; for which he is re-

proved and chastened,
c. 16.

4. Vnder *Jehosaphat*: touching whom note,

1. His prosperity, piety, and strength, *ch. 17.*

2. His affinity with *Ahab*, whereby he is drawn with him to *Ramoth Gilead*, where *Ahab* was slain, and he endangered, *c. 18.*

3. How he is reprehended by the Prophet, and the second time reformeth Church and State, *c. 19.*

4. His distresse by the *Moabites* and *Ammonites*, over whom by fasting and prayer he is victorious, blesseth God and dyeth, *c. 20.*

5. Vnder *Jehoram*, who for his wickednesse lived dishonourably, died miserably, *c. 21.*

6. Vn-

6. Under *Ahaziah*, who for his wickednesse was slain by *Je-hu*, and *Athaliah* usurpeth, c. 22.

7. Under *Joash* : concerning whom note,

1. His advancement to the Crown, (*Athaliah* being slain) and his pious inauguration, c. 23.

2. His forwardnesse in *Je-hoiadaes* days : his apostasie after; and death, c. 24.

8. Under *Amaziah* : whose apostasie discovers his hypocriticke is victorious over *E-dom*, but vanquished by *Joash* King of *Israel*, c. 25.

9. Under *Vzziah* : who began well, and prospered : but usurping the Priests office, is smitten and dieth a leper, c. 26.

10. Under *Iotham*, a King gra-

cious and prosperous, c. 27.

11. *Ahaz*: notorious for his idolatries and miseries, c. 28.

12. *Hezekiah*: touching whom note,

1. His piety :

1. In cleansing the Temple, and restoring the worship of God, c. 29.

2. In keeping a solemne passeover, in which many of *Israel* joyned with *Judah*, c. 30.

3. Destroying idolatry, renewing the courses of the Priests, and provision for them, c. 31.

2. His trials :

1. By *Sennacherib*.

2. By sicknesse; from both which he was delivered by prayer, c. 32.

13. Under *Manasseh*: of whose wickednesse, punishment, repen-

repentance, restoration, ch.
33.

14. *Amon* : who followed his
father in sinning, not in
humbling, *ibid.* c. 33.

15. Vnder *Iosiah* : concerning
whom, note his piety :

1. In destroying idolatry,
repairing the Temple,
humbling for sinne and
danger, and drawing the
people into a covenant
of reformation, c. 34.

3. In keeping a most so-
lemne passeover : after
which he is slain. c. 35.

16. Vnder *Iehoahaz*, *Iehoia-
kim*, *Iehoiachin*, and *Zedeki-
ah* : in whose days *Iudah*
was carried captive for 70
years, and then returned,
c. 36.



EZRA.

THe book of *Ezra* treats of the return of the people from *Babylon*:

First, in generall: where
1. Of the Commission for it, and manner of it, c. 1.

2. Of the number of the persons returning, ch. 2.

3. Of their carriage returned,
1. In restoring religion.

2. Building the Temple, c. 3.

Touching which, note the hinderances,

1. Raised, both by *Samaritans*, who prevailed with *Artaxerxes*, c. 4. and the Governours of the land, c. 5.

2. Re-

2. Removed by *Cyrus*, c. 6.

Secondly, in speciall of *Ezra*, of whom note,

1. His qualification and commission, c. 7.

2. His journey, piety, and protection, c. 8.

3. The reformation which he wrought; touching which note,

1. The introduction of it by humiliation and prayer, c. 9.

2. The effecting of it by counsell, covenant, and commission, c. 10.

Nehemiah



Nehemiah.

THe book of *Nehemiah* is a story of the acts of *Nehemiah* for the Church of God at *Ierusalem*: wherein note,

1. The introduction, *Hania's* relation of the *Jews* misery and reproach, with *Nehemiah's* humiliation and prayer to God for them, c. 1.

2. His petition to the King, with his journey to *Ierusalem*, and exhortation to the people, c. 2.

3. How thereupon they set upon the building of the wall of *Ierusalem*, with the names and order of builders, c. 3.

4. The oppositions of their ad-

adversaries , made fruitlesse by the prayers, policy, courage of *Nehemiah* and the Iews, c.4.

5. *Nehemiahs* justice, in reforming, and causing restitution of goods gotten by usury and oppression, c. 5.

6. The building is finisht, notwithstanding secret practises of *Sanballat*, which *Nehemiah* by wisdome and courage avoided, c.6.

7. He appoints Governours over the City, and makes orders for it, findes a register of them that returned out of captivity, c.7.

8. He doth many religious acts: as,

1. He causeth the Law to be religiously read & expounded, and the feast of tabernacles to be kept exactly according to rule, c.8.

2. The

2. The people are humbled by fasting, and solemn confession, c. 9.

3. Nehemiah with the people make and signe a covenant to observe Gods law, c. 10.

4. Those are registred who dwell at *Jerusalem*, whether volunteers, or chosen by lot, c. 11.

5. There is a solemn dedication of the wall finisht, with a catalogue of the Priests and Levites employed in it, c. 12.

6. After a second journey to *Jerusalem*, he wrought a great reformation,

1. By separating the mixed multitude.

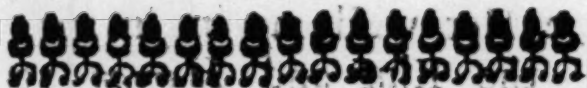
2. Taking care for the portions of the Priests.

3. Taking care against violation of Sabbath; and,

4. Vn-

4. Vnlawfull marriages, *ch.*

13.



Esther.

THe booke of *Esther* contains a story of a great deliverance of the Iewes: where note,

First, the introduction to it,

1. By *Vashties* deposition for her contempt, *c. 1.*

2. The preferment of *Esther*, *c. 2.*

Secondly, the occasion of their danger, *Mordecaies* neglect of *Haman*, with the greatnesse of it, all the Iews being appointed to destruction, *c. 3.*

Thirdly, the means of deliverance, *Esther*: where note,

1. Her

1. Her preparation by fasting, with her resolution, c. 4.

2. Her wisdom in inviting the King and *Haman* to banquet, c. 5.

3. Her intercession, c. 7.

Fourthly, the degrees of it.

1. The advancement of *Mordecai*, c. 6.

2. The hanging of *Haman*, c. 7.

3. The deliverance it self :

1. By enabling the Jews to defend themselves, and destroy their enemies, c. 8.

2. The execution of their enemies; and particularly of *Hamans* ten sons, c. 9.

Fifthly, their thankfulnesse, *ib.* c. 9.

Sixthly, the consequence, the prosperity of the Jews, c. 10.

Hitherto the historical books,
the dogmaticall, or such as
contain doctrine, chiefly fol-
low; and these wrote

Either of a singular subject,
as *Job*: Or

Of a common subject belon-
ging to all; and so did both
David the *Psalmes*, and *Solo-
mon*, *Proverbs*, *Ecclesiastes* and
Canticles.



7 O B.

THe book of *Iob* presents
unto us the trials and
patience of *Iob* in a dialogue
way; where note,

1. The first dialogue is be-
tween God and Satan, God
approving, Satan calumniating
Iob,

Iob; God for triall giving Satan leave to afflict him in all things but his person, c. 1.

2. The second dialogue is between *Iob* and his wife, upon occasion of Satans further leave to afflict him in his body, wherein his wife turnes tempter, and he reproves her, c. 2.

Yet overcome by violence of temptation, he curseth his birth-day, c. 3.

3. The third dialogue is between *Iob* & his three friends; wherein they judge amisse of *Iob*, because of his great afflictions; and *Iob* speaks sometimes harshly of Gods dealing, asserting his own integrity. In this dialogue note;

1. *Eliphaz*,

1. Accuseth *Iob* of hypocrisie, because of his impatience, after-

asserting the judgements. of
God to belong to the wick-
ed, c. 4.

2. Adviseeth to returne and
seek to God, to which hee
encourageth by many pro-
mises, c. 5.

To him *Job* answereth,

1. Laying out the grievousnes
of his misery as just cause
of complaint, and accuseth
his friends for want of pi-
ty, c. 6.
2. Excuseth, and justifieth his
desire of death, confessing
also his sin to God, c. 7.
2. *Bildad* impleadeth *Job* : as-
serting the justice of God,
and from all antiquity, the
certain ruine of hypocrites,
and that God will restore
Job if he be pure, and will
seek him, c. 8.

To him *Job* answereth,

1. Ac-

1. Acknowledging the justice and power of God, yet goodnesse is not to be judged by the outward estate, c. 9.
2. Renuing his complaints, expostulateth with God for mitigation or death, ch. 10.
3. *Zophar* rebuketh *Job*, shewing the unsearchablenesse of Gods wisdom and benefit of repentance, c. 12.

To him *Job* answers,

1. Defending himself against his friends, & acknowledging the wisdom and power of God, ch. 12.
2. Accuseth his friends of partiality, professing his confidence in God, and his own integrity, for which he requires an equall dispute, c. 13.
3. He entreateth for favour from

from the shortnesse and irre-
pairablenesse of life, re-
solving to wait on God, c.

14.

4. *Eliphaz* replieth, checketh
Job for justifying himself, as
counting that an accusation
of God whose justice he as-
serts, & by tradition proves
the miseries of the wicked
in this life, *ch.* 15.

To him *Job* rejoyns :

1. Reproving his friends of
unkindnesse, aggravating
his misery, asserting his in-
tegrity, c. 16.

2. He appealeth to God, be-
cause of the folly of his
friends, and expects death
as the onely issue of his mi-
sery, c. 17.

5. *Bildad* replies, objecting ar-
rogance to *Job* in his cen-
sures of them, and lively de-
scribes

scribes the miseries that be-
long to the wicked, *ch. 18.*
To him *Job* rejoyns, complain-
ing again of his friends un-
kindnesse, calling for pity,
because of the greatnesse
of his misery, laying out
his confidence of the resur-
rection, and his happinesse
then, *ch. 19.*

6, *Zophar* replies, declaring
though wickednesse bee
sweet, yet the short prosper-
ity but certain and conti-
nued misery of the wicked,
c. 20.

To him *Job* rejoyns: justify-
ing his complaints, and
shewing how the most wick-
ed sometime prosper, some-
time are punished both in
life and death; and there-
fore he is weakly accused,
because of his afflictions,
c. 21.

7, *Eliu*

7. *Eliphaz*, sheweth mans goodnesse reacheth not to God, falsly accuseth *Iob*, and by promises would draw him to repentance, c. 22,

Iob answereth :

1. Appealing to God, and asserting his own innocency, c. 23.

2. Shewing that the wicked many times prosper in the earth, but God hath his secret times to judge them, ch. 24.

3. *Bildad* from the majesty of God reflects blame on *Iob*, c. 25.

Whom *Iob* ironically checking, amplifieth the power and wisdom of God, c. 26.

Iob having silenced his three friends, continueth his speech :

First,

First, protesting his sincerity and discovering the vanity of the hypocrites hope, *c. 27.*

Secondly, he sets out the excellency and unsearchableness of wisdom, *ch. 28.*

Thirdly, he amplifieth his misery by his former felicity : wherein for his wisdom, mercy, and justice, he was admired of all, *c. 29.*

But for honour he had contempt from the vilest for prosperity, calamity, *ch. 30.*

Lastly, he clears himselfe from many crimes in time of his prosperity, wishing for a judiciary hearing, *ch. 31.*

Fourthly, *Elihu* speakes to *Iob*, in whose speech, note

1. The introduction, wherein the occasions of his speech,

1. *Iob's* error,

2. The silence of his friends,

c. 32.

2. The

2. The matter: where note

1. Though he condemn not
Iobs person for hypocrisie,
yet he chargeth him with
rashness in his words, clear-
ing Gods justice and
the use of afflictions, *ch.*
33.

2. He asserteth the justice of
God, and that we should
rather seek to be inform-
ed about, then censure the
ways of God, *ch. 34.*

3. He clears the justice of
God, because he is not
hurt by our sin, nor profi-
ted by our righteousness,
c. 35.

4. That though the godly
be afflicted, it is for their
sin, and upon repentance
they are delivered, there-
fore *Iobs* duty was to re-
pent, *c. 36.*

F

5. By

5. By the unsearchablenesse
of other works of providence,
he hints the unsearchablenesse
of Gods judgments, so not to be quar-
relled, but quietly submitted
to, *ch. 37.*

Fifthly, God talketh with
Iob, and convinceth him of
rashnesse in challenging God,

1. From the eternall and in-
finite wisdom of God,
which appears in making
and ordering,

1. Creatures livelesse, *c. 38.*

2. Beasts and fowles, *c. 39.*

2. In the infinite power of God,
in judging whom he will,
and peculiarly in making
and ruling two mighty
creatures, one on the land,
the Elephant, *ch. 40.* the o-
ther in the sea, the Whale, *c.*
41. whereby *Iob*,

First,

PSALMES. 99

First, is brought to silence,
c.40.

Secondly, to repentance,
whereby he is cleared of God,
maketh expiation for his
friends, is restored to for-
mer glory, c.42.



PSALMES.

THe book of *Psalmes* are as
it were an epitome of the
Old Testament, containing
all kinds of spirituall instru-
ctions.

1. The first *Psalm* is doctri-
nall, containing the contra-
ry qualities and events of
good and evill men.

2. The second prophetically,

F 2

fore-

foreshewing the attempts of all sorts against the kingdome of Christ, but all in vain, for Christ shall rule.

3. Contains the complaint, prayer, and confidence of *David*, when he fled from *Absalom*.
4. Is mixt of prayers to God, expostulations with, and counsell to his enemies.
5. Is a petition grounded on Gods goodnesse, and his enemies wickednesse.
6. Is a petition amplified by his misery and repentance.
7. Is mixt,
 1. Of supplication with cōdition of his innocency; &
 2. Of doctrine, touching the judgements of God.
8. Is laudatory for the glorious creatures, made for the service of man, and Gods respect

respect to man in it.

9. Is laudatory for the deliverance God had wrought for *David*, and will worke for all his.
10. Containeth a description of, and a prayer against the Atheisme and cruelty of the wicked.
11. Is doctrinall : teaching how God tries, and rewards, and punisheth according to mens ways.
12. Is mixt of prayer, because of the defect of godly men, and instruction, touching God and his Word.
13. Is an expostulatory prayer in deep danger.
14. Doctrinall, touching the generall corruption of mankinde.
15. Doctrinall, describing those that have title to heaven.

16. Contains *Dauids* prayer
and portion, and thanksgi-
ving for deliverance, where-
in he was a type of Christs
resurrection.

17. Is a prayer for preservati-
on, and deliverance from
the wicked, which are Gods
rod,

18. Is a generall thanksgiving
of *David* to God for his
preservation, victories, and
preferments.

19. Is doctrinall, touching the
creatures and scriptures,
how we are taught by them,
ending with prayer against
sin.

20. Is a prayer penned for
the people when *David*
was to goe forth to war.

21. Is a thanksgiving penned
for the people when he was
victorious in war.

22. Con-

22. Contains a prayer, wherein there is a declaration of misery chiefly verified of Christ, and thanksgiving.
23. Is doctrinall; teaching how God performeth to his people all the parts of a good shepheard.
24. Is doctrinall; describing the subjects of Christ, and their duty to receive him.
25. Is a sweet prayer to God for mercy and grace; and describes those to whom God reveals himself.
26. Contains a prayer, wherein *David* appeals to God to be tryed and saved.
27. Is mixt of the profession of his confidence, and the expression of it in prayer.
28. Is mixt of petition, imprecation, and praise.
29. Is an exhortation to praise

God, whose Majesty shines forth in the thunder, and its effects.

30. Is a *Psalm* of praise for the gracious changes which God made for *David*.

31. Is mixt of prayer (wherein *David* commits himself to God in greatest distresse) and praise.

32. Is doctrinall; teaching the happinesse of, and the way to obtain pardon of sin, and to take God for our refuge in trouble.

33. Is Eucharisticall; praising God for his word & works, ordinary, and extraordinary, for the good of his Church.

34. Is mixt of praise and doctrine; teaching how God protects, provides for, delivers the godly.

35. Is

35. Is a prayer of *David* for himself, and against his enemies, because of their injustice, ingratitude, and cruelty.
36. Is doctrinall: decyphering the evill of the wicked, and the goodnesse of God.
37. Is monitory, to trust in God, and not to fret or envy the evill doers, because God wil work for the good, and against the wicked.
38. Is a prayer, declaring the depth of his misery and repentance, as arguments of audiende.
39. Is a prayer containing an example of patience, and vanity of men.
40. Is partly a prayer, partly doctrinall, teaching the excellency of obedience above sacrifice.

41. Is doctrinall; teaching the blessednesse of the mercifull, and petitory for mercy.
42. Is doctrinall, teaching what appetite we should have to the ordinances, what sense of the dishonor of God, and confidence in God.
43. Contains a prayer with promise of praise.
44. Is doctrinall, teaching the deliverances which God works for his Church, and the trials to which he exposeth his Church.
45. Is a spirituall marriage song, describing under types the excellency of Christ and his Church.
46. Is doctrinall: teaching what a refuge God is to his Church, and what our reliance should be on him.

47. Is

47. Is an exhortation to re-
joyce and praise God for
the ruledome of Christ.
48. Is Eucharisticall, for the
beauty, safety, and strength
of the Church.
49. Is doctrinall: teaching the
vanity of wealth, honour,
and greatnesse, in the evill
day. And that God onely
can redeem from death.
50. Is doctrinall, teaching the
acceptablenesse of praise,
and power of the prayer of
the righteous.
51. Is a penitentiall prayer
for pardon and grace.
52. Contains complaints and
threatnings against *Doeg*,
with *Davids* confidence.
53. Is doctrinall, teaching the
Atheism and corruption of
mankind.
54. Is a prayer of *David*,
when

when in danger by treachery of the *Ziphites*.

55. Is a prayer, wherein *David* complains of the greatnesse of his calamity, and the treachery of *Ahitophel*, and prays against it with confidence.

56. Is mixt of prayer against the cruelty and vigilancy of enemies, and praise for the tendernesse and deliverance of God.

57. Contains a petition to be saved from heaven, with a promise of praise.

58. Is doctrinall, describing the injustice, perversenesse, and destruction of the wicked.

59. Deprecates the cruell plots of *Saul* and his assistants, and imprecates evill to them.

60. Is

60. Is a prayer for help, declaring former calamities and later mercies.
61. A prayer for continuance of mercy, with promise to continue in duty.
62. Is doctrinall, shewing the right object of confidence, and confuting all false objects.
63. Is an earnest prayer in time of exile, to see and enjoy God in the publike ordinances.
64. Is a prayer against the slanders and plots of enemies, which God will defeat.
65. Is a *Psalm* of praise, for mercies spirituall and temporall, in extraordinary works, and blessings of ordinary providence.
66. A *Psalm* of praise for his power and preservations, when

when his people call on him
aright.

67. Is a prayer for the grace
of : God to the present
Church, and the enlarge-
ment of it for future.

68. Is a *Psalm* of praise for
Gods former, present, and
future mercies.

69. An earnest prayer in deep
misery, (wherein in many
things *David* was a type of
Christ) with promise of
praise.

70. Is partly petitory, partly
imprecatory against enemies.

71. Is mixt of prayer to be
delivered, and kept in old
age, and of praise.

72. A prayer for, and pro-
phesie of the prosperity of
Solomon, in which the king-
dome of Christ is typified.

73. Is doctrinall, demonstra-
ting

ring the goodnesse of God
to the godly, though the
wicked flourish, and they be
in affliction from their diffe-
rent events.

74. A prayer for the Church,
inforced with a complaint
of the enemies cruelty, inso-
lency, and blasphemy, and
Gods former mercies.

75. Is mixt of praise, and in-
struction, that preferment
and abasement are from
God.

76. Is Eucharisticall for a glo-
rious victory, for which
God was to be feared.

77. Is a prayer setting forth
the depth of his spirituall
misery, and the way of re-
covery, by reflecting on
former mercy.

78. Is hortatory to obedience,
from the consideration of
Gods

Gods former works, their former sins, judgements, and deliverances, till the days of *David*.

79. Is a prayer for the church enforced with their great misery by the cruelty of the adversary against them alive and dead.

80. Is an earnest prayer for the Church enforced with the depth of her misery and former mercy, and a covenant of future adhesion to God.

81. Is an exhortation to praise for former mercies, with narration of spirituall judgements for their stubbornness, who by obedience might have reapt all mercies.

82. Is doctrinall, shewing the dignity, duty, frailty of Magistrates.

83. Is

83. Is a prayer against the Churches enemies (conspiring together to root her out) that they may fall like former enemies.
- 84. Is doctrinall, shewing the happinesse of those that enjoy liberty to go to Gods house to worship, from Gods goodnesse to them.
85. Is mixt of petition, that God would be mercifull to his Church as hee had been, and prophetically promises of a glorious estate of the Church.
86. Is a prayer enforced from the qualification of *David*, the excellencies of God, and quality of enemies.
87. Is doctrinall, setting forth the glory and spirituall fertility of the Church.
88. Is a prayer of *Heman* to
in-

struct us into what deep de-
sertion a child of God may
fall.

89. Is mixt of praise for the
priviledges of the Church,
by the covenant and work
of God, and of complaint
of her being forsaken with
prayer for future.

90. Is a prayer of *Moses* set-
ting forth the eternity,
goodnesse, and power of
God, the frailty and mise-
ry of man; and thence pray-
eth for Gods mercy to re-
lieve misery,

91. Is doctrinall, teaching
both the duty of relying
on God, and the use of it,
to procure safety in the most
dangerous times; particu-
larly against the pestilence.

92. Is a *Psalme* of praise for
the Sabbath, setting forth
the

the excellency of God in his works, and of the godly in their priviledges,

93. Is doctrinall, teaching the kingdome of Christ over all.

94. Is mixt of prayer to God, to take vengeance on the wicked; and doctrinall, teaching the care and goodness of God to the godly, even in affliction; but the danger of the wicked,

95. Is hortatory, to give worship and obedience to God, and not to harden our hearts against him.

96. Is hortatory, to give praise to God, and to declare to the Nations the glory and ruledome of God, and that idols are vanity.

97. Is propheticall, of the kingdome of Christ, which will
over-

over-bear opposites, and
rejoyce the good.

98. Is a *Psalm* of praise for the
wonders that God in right-
teousnesse had wrought for
Israel,

99. Is laudatory, for the great-
nesse, soveraignty, and ter-
riblenesse of God, and
goodnesse that hee had
wrought.

100. Is hortatory, to praise
God for making us his peo-
ple, and continuing good
to us.

101. Holds forth an example
of holy carriage, in orde-
ring the Common-wealth,
and private families.

102. Is a prayer for the church,
shewing, that when the
Church is in the deepest
misery, shee shall be heard
and rettored,

103. Is

103. Is Eucharisticall, setting forth the graciousnesse of God, and our duty to bless him, and keep his covenant,
104. Is a divine meditation upon the works of God, as created, ordered, and governed by him, for which he is ever to be praised.
105. Is hortatory to seek and praise God for his covenant made, and performed, in preserving the Church in *Abraham, Joseph*, and doing wonders for them in *Egypt*; whence hee brought them to the promised land.
106. Is mixt of praise, prayer, and confession of sinnes, committed in the wilderness and afterward, yet God pardoned and delivered them.
107. Is hortatory to praise God,

God, who, what, or where
ever our dangers be, upon
our repentance and prayers
hears and delivers.

108. Is mixt of praise and
prayer, grounded on the
goodnesse and promise of
God.

109. Is mixt of complaints
of, and imprecations a-
gainst *Dauids* enemies and
supplications for mercy
for himself.

110. Is prophetical, of Christ
his Priesthood and king-
dome.

111. Is laudatory, for the
works of God to his church,
which are great, glorious,
and wonderfull.

112. Is doctrinall, shewing the
happinesse, priviledges, and
qualities of the godly, for
which God is to be praised.

113. Is

113. Is hortatory to praise
God for his greatnesse, yet
regarding men below, and
exalting men of low degree
when he pleaseth.

114. Is a celebration of Gods
power seen on the sea, *Jor-
dan*, and the mountains,
when *Israel* was brought
from *Egypt* to *Canaan*.

115. Is mixt of prayer to God
to glorifie himself, and do-
ctrine, shewing the excellen-
cy of God above idols, who
therefore is to bee trusted
in.

116. Is doctrinall, shewing
what love, dependence,
thankfulnesse, and service
we owe, & should perform
to God for his mercies.

117. Is hortatory to all Na-
tions to praise God.

118. Is hortatory to all to
praise

praise and trust in God,
from the *Psalmists* experi-
ence of Gods goodnesse in
deepest miseries.

119. This *Psalme* consisting
of twenty two parts, is a
divine meditation of the ex-
cellency of the word of
God, and our duty towards
it, exprest in many earnest
petitions, and holy profes-
sions contained in it.

120. Is a prayer, shewing the
danger of a slanderous
tongue.

121. Is doctrinall, teaching
the vigilancy, and all-suffi-
ciency of the providence
of God over his Church.

122. Is doctrinall, teaching
what joy we should take in,
and how wee should pray
for the Church.

123. Is a prayer, teaching
how

how wee should wait on
God.

124. Is laudatory, God one-
ly being the preserver of
the Church.

125. Is doctrinall, shewing
the safety of those that trust
in God, and danger of
transgressours.

126. Is a celebration of Gods
mercy in the Churches re-
turn from captivity.

127. Is doctrinall, touching
the necessity of Gods bles-
sing to succeed endeavours,
and the blessing of chil-
dren.

128. Is doctrinall, declaring
the blessing God vouchsa-
feth the godly.

129. Is doctrinall, shewing
how the Church is exposed
to the fury of enemies, and
their ruine for it.

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130. 25

14

130. Is doctrinall, teaching our need of pardon, and duty to wait on God.

131. Holds forth an example of humility and meeknesse.

132. Is a prayer enforced with an holy vow of *David*, and Gods covenant with him.

133. Is doctrinall, shewing the excellency of unity.

134. Is hortatory to praise God.

135. Is hortatory to praise God for his greatnesse, and judgements against *Egypt*, and the *Amorites*, and excellency above idols.

136. Is hortatory to praise God for his everlasting mercy shining in works of creation, wonders and judgements against the enemies of *Israel*, and settling them
in

in *Canaan*.

137. Is mixt of lamentation for *Sion* in time of captivity, and imprecation against her enemies.

138. Is mixt of praise and prayer, that God would perfect his mercies,

139. Is doctrinall, teaching the omniscieny and omnipreseney of God.

140. Is an earnest prayer for deliverance from enemies, enforced from their pride, craft, and cruelty.

141. Is a prayer to be preserved from sin and ruine.

142. A prayer when *David* was in the cave, enforced from his own sinking, and mens forsaking him.

143. A prayer for mercy and grace, because of the power and cruelty of enemies.

130. Is doctrinall, teaching our need of pardon, and duty to wait on God.

131. Holds forth an example of humility and meeknesse.

132. Is a prayer enforced with an holy vow of *David*, and Gods covenant with him.

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141. Is a prayer to be preserved from sin and ruine.

142. A prayer when *David* was in the cave, enforced from his own sinking, and mens forsaking him.

143. A prayer for mercy and grace, because of the power and cruelty of enemies.

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144. Is

124 PSALMES.

144. Is mixt of prayſes for mercies paſt, and prayer for victory, and plenty for time to come.

145. Is *Dauids Psalm* of praise for the greatneſſe, majeſty, mercy, and graciousneſſe of God, ſhining in his providence to the creatures, and the Church.

146. Is mixt of praise and doctrine, teaching God is to be truſted in, becauſe he is Creator, Governour, and deliverer of the afflicted.

147. Is hortatory to praise God for his wiſdome, power, providence, and reſpect to the godly.

148. Is hortatory to all creatures in their kinde to praise God.

149. Is hortatory to praise and joy

joy in God, because he delights in, and exalts his people.

150. Is hortatory to praise God for his excellency, by all the ways of praise.



PROVERBS.

THe book of *Proverbs* contain rules of life: And they were either *Solomons*, *Agurs*, *ch. 30.* or *Bathshebaes*, *ch. 31.*

In those of *Solomon* himself, there is,

1. The Preface, in the first nine chapters: wherein note,

1. There is caution given against association with sinners, and reproof of che

neglecters of wisdom, with their danger, c. 1.

2. An exhortation to use all endeavours after wisdom, with promise of obtaining it, and preservation thereby, from the paths of the evil, c. 2.

3. An exhortation to obey the rules of wisdom, with the excellency of it, and the fruits of it, c. 3.

4. The exhortation to wisdom, is enforced by *Solomon's* own example, taught by his father, with a warning to avoid the way of the wicked, c. 4.

5. There is a discovery of the evil of whoredome, with exhortation to chastity, c. 5.

6. The evil of suretyship, idlenesse, whoredome, and other things hated of God, is discovered, c. 6.

7.

PROVERBS. 107
7. There is an exhortation to make wisdom familiar with us, to keepe us from the strange women, enforced by an elegant example of an harlots enticing a wanton, c.7.

8. The solemn invitation of wisdom offering her selfe to all, and laying out her excellency to allure, c.8.

9. A representation of the doctrine, and benefits of wisdom, illustrated with her opposite folly, c.9.

2. There follows the speciall *Proverbs* themselves, containing doctrines, divine, morall, politicall, and æconomical, (which are so without connexion, that they admit not of analysis) and these are either such as were compiled in a volume by *Solomon* himselve,

ch. 10, 11, 12, 13, 14, 15, 16, 17,
18, 19, 20, 21, 22, 23, 24.

Or such as were copied out
by the men of *Hezekiah*, ch. 25,
26, 27, 28, 29.

2. Those *Proverbs* w^{ch} were
penned by *Agur*, containe
a confession of his faith, his
prayer and wise observati-
ons, c. 30.

3. Those of *Bathsheba* are her
instructions to *Solomon*: con-
taining the danger of wine,
and the description of a vir-
tuous woman, c. 31.

Ec-



Ecclesiastes.

THE Book of *Ecclesiastes* is as it were *Solomons* solemn recantation after his wandrings, and is a treasure of precepts concerning the soveraign good of man: shewing,

First, Negatively, where it is not, not in things below, which are all vanity: proved,

1. From the instabikty, and insufficiency of all things in generall: and in particular,

1. The disquisition of knowledge, *ch. 1.*

2. The vanity of pleasures, yet a comfortable enjoyment of what God hath

given, is chief of outward things, c. 2.

3. There is the ground of the instability of earthly things; God sets all things their period; and

3. The vanity of honours abused many times to oppression, c. 3.

4. There is the means of our vexatiō here in the injoyment of worldly things, either sloth, or covetousnesse, or folly, c. 4.

5. A direction touching the true worship of God being interposed, the vanity of wealth is declared, c. 5.

The vanity of wealth is amplified in that it cannot make life comfortable, c. 6.

Secondly, *Solomon* Positively sets down what tends to happiness :

1. As

1. As a good name, godly
sorrow, moderation, and
patience, and wisdom, c. 7.

2. Some acts of wisdom are
set down:

1. In respect to Kings.

2. In a right consideration
of Gods administrations
to good and bad, and not
to stumble at them, c. 8.
Which some doe, and
thence fall to Epicurism;
there is an excellency in
wisdom, c. 9.

Which directeth us,

1. Personally; and

2. How to deal with e-
vill Princes by pati-
ence, not violence, c. 10.

3. With the poore, by
bounty, not neglect:
considering wee are
mortall, c. 11.

4. With God, to re-
member

member him while we
have time & strength,
that being the duty
and happiness of man,
c, 12.



Canticles.

THe book of *Canticles* in
a divine allegory, repre-
sents the sweet communion
that is betweene Christ and
his Church, in the interim be-
tween Espousals, and consum-
mation of marriage in hea-
ven; and this dialogue-wise:
wherein,

First, the Church expresseth
her desire after the injoyment
of Christ, because of his ex-
cellency, which Christ answe-
reth, c. 1.

Se-

Secondly, her delight in Christ, and his in her, *ch. 2.*

Thirdly, her endeavour after Christ in time of desertion, with the effect of it, *c. 3.*

Fourthly, the Churches excellency is described by Christ, and he is invited by her, *c. 4.*

Fifthly, there is set forth her negligence, whereby Christ was alienated; her repentance and search after him, with her description of his excellencies, *c. 5.*

Whereby others inamoured seek him with her; whose esteem of her, and love to her, is again exprest, *c. 6.*

And amplified with her love also, and their communion, *c. 7.*

Lastly, the Church manifesteth her love to Christ in desire of further enjoyment,
and

and her care for the *Gentiles*
to be called, c. 8.



ISAIAH.

THe prophesie is not unfitly divided into 6. parts.

The first immediately concerneth the Jews, and is for the most part doctrinall: wherein note how

1. The people are accused of ingratitude, incorrigibleness, prophanation of holy things, and prest to repentance, with promises and threatnings, c. 1.
2. A prophesie of the enlargement of the Church, by the coming of Christ, being interferred, they are blamed for

for divers sins, and terrified
by the Majesty of God, be-
fore which nothing can
stand, c. 2.

3. They are threatned with
confusion and ruine for their
sin, and the women especi-
ally for their pride and va-
nity, c. 3.

4. But again comforted by
the promise of Christ, who
will refine and protect, c. 4.

5. Their unprofitablenesse un-
der Gods husbandry, cove-
tousnesse, voluptuousnesse,
and injustice, are severely
threatned, and their execu-
tioners described, c. 5.

6. *Isaiah* beholding God in
a glorious vision, is sent to
foretell the blinding and
hardning of this people
till they were made deso-
late, c. 6.

7. A-

130
7. *Abaz* is comforted against the confederacy of *Ephraim*, and *Syria* against him; Christ promised of a Virgin, *Abaz* threatned for his unbeleef, *ch.7.*

8. The spoil of *Ephraim* and *Syria* is foreshewn to bee neer, and the danger of *Judah* for want of trust in God, but the good are counselled and comforted, *ch.8.*

9. Light shall arise in darknesse by the preaching of Christ, who is promised and described; yet heavy judgments denounced in the interim for incorrigiblenesse, *c.9.*

10. The *Assyrian* is sent against *Judah* for oppression and hypocrisie, by whom when God hath done his work,

work, he will burn his rod,
c. 10.

11. But restoration is promised by the peaceable kingdom of Christ, to whom the *Gentiles* shall be gathered, c. 11.

12. For which the Church is taught a *Psalm* of praise beforehand, ch. 12.

II. The second part of this prophesie contains prophesies against severall Nations, foreshewed for *Israels* sake:
26,

1. Against the *Babylonians*, against whom the *Medes* and *Persians* are called up, and the fearfull destruction of *Babylon* described, c. 13. Whereupon *Israel* restored, insulteth over *Babel*, whose pride and oppression was ceased, c. 14.

2. A-

2. Against the *Philistims*, *ib.*
ch. 14.

3. Against *Moab*:

1. Whose Towns are called
to lamentation, *c. 14.*

2. The causes of her destru-
ction, laid open, her deny-
ing tribute to, and her in-
humanity against *Judah*,
with her pride, *c. 16.*

4. Against *Syria*, and the ten
tribes, who for their forget-
fulnesse of God shall be de-
stroyed to a small remnant,
c. 17.

5. Against *Sennacheribs* ar-
my, *ib. ch. 17.*

6. Against the *Aethiopians*,
c. 18.

7. Against *Egypt*, yet her
conversion is promised, *c.*
19.

And her shamefull captivi-
ty typified by *Isaiahs* wal-
king

king naked, c. 20.

8, 9, 10. Against *Babylon*,
Idumea, and *Arabia*, ch. 21.

Here is inserted a danger that
should befall *Judea*, & their
miscarriage in it, resting on
means, and deep security,
and particularly *Shebna*
threatned, *Eliakim* advan-
ced, c. 22.

11. Against *Tyre* and *Sidon*
for their pride, but the con-
version of *Tyre* is prophesi-
ed, c. 23.

To these is added,

1. A recapitulation of these
judgements of God a-
gainst these nations, yet
a remnant reserved to
glorifie God, c. 24.

2. The use of it in the Church,
praise to God, and wai-
ting on him, c. 25.

3. Direction to the Church,
being

being strengthened by God to trust in him, (because of his power, and promise) and hide in him, c.26.

4. A deliverance of the church promised by the power of God, who watcheth over her, and chastiseth her in measure for her good, c.27.

5. *Ephraim* is threatned, yet a remnant shall be honoured, who are reproved for their dulness, but confirmed from the wonderfulnesse of Gods administration in his judgements, c.28.

III. The third part of this prophesie contains a denunciation of the destruction of *Hierusalem* by the *Babylonians*, some comforts being intermixt;

mixt; and here,

1. The destruction of *Jerusalem*, & rejection of the *Jews* for their many sins, is fore-shewn, but withall the conversion of them and the *Gentiles*, c. 29.

2. Their going to *Egypt* for help is curst, their destruction confirmed, their restoration promised, which is confirmed by the destruction of *Sennacherib*, c. 30.

3. A dehortation from resting on *Egypt*, against the *Assyrian*, which was useles, and needlesse; for God would defend them upon their repentance, and destroy the *Assyrian*, c. 31.

4. Under the type of *Hezekiah*, the government of Christ, with the effects of it are described; but their deso-

desolation by the *Babylonia* was again confirmed, c. 32.

5. Destruction of the enemies of the Church is threatned, and the godly comforted, from a glorious estate promised, typifying the privileges of the Church under the Gospel, c. 31.

6. The destruction of the enemies of the Church is confirmed, and graphically described, c. 34.

7. The joy of the Church is described for that glory that will come by the destruction of her enemies, but chiefly by Christ, c. 35.

IV. The fourth part of this prophesie is historicall, declaring,

1. The accomplishment of the prophesie against *Sennacherib* in the Prophets life time

time: wherein note,

1. The summoning of *Jerusalem* to be rendred to *Sennacherib*, by railing *Rabshakeh*, c. 36.

2. *Hezekiahs* sending to *Isaiah* to pray, and having a second summons by a blasphemous letter, prayeth himself, and is comforted, and delivered. An Angel slaying all *Sennacheribs* great army in one night, c. 37.

2. Here is a second story of *Hezekiahs* sicknesse, recovery by prayer, confirmation by a signe, and thanksgiving, c. 38.

Whereupon he is visited by the *Babylonian*, and by vain-glory gives occasion to their captivity into *Babylon*, c. 39.

V. The

V. The fifth part of this prophesie contains a promise of their deliverance out of *Babylon*, but ushered in with Evangelicall promises: where note,

1. Comfort is commanded for the *Jews* in Christ, who should be preached by *John the Baptist*, and the Apostles; and here the infinity of God is described, so that he cannot be pourtrayed, c. 40.
2. God encourageth his people to expect deliverance from what he had done for *Abraham*, and his presence with them, and the vanity of idols compared to him, c. 41.
3. Christ is described, and the people exhorted to thankfulness for him, and checkt

checkt for their great dull-
nesse, c.42.

4. He promiseth protection
and redemption to his
Church, and peculiarly that
Babylon shall be brought
down for their sakes, but
through Gods mercy par-
doning sin. c.43.

5. He comforteth the people
with the promise of the
Spirit to those that desire
it; graphically delineateth
the folly of idolaters, but
contrariwise sheweth how
he will pardon the sin of his
people, and fulfill his word
in their deliverance out of
Babylon by *Cyrus*, c.44.

6. There is the end why
Cyrus is raised, the good of
the Church, the meanes
whereby he is inabled, God
calling and assisting, and
H there.

therefore none can prevent him, c.45.

1. Not the idols of *Babylon*, for they shall fall too before the God of heaven, who is eternall, and omniscient, and will deliver his people, c.46.

2. Not the power of *Babylō*, who for her cruelty, pride, & sorcery, shall be shamefully brought down by the power and justice of God, c.47.

7. There is the confirmation of their deliverance by the finall cause of it, the name of God, not any merit in this people, with counsell to flee out of *Babylon*, c.48.

VI. The sixth part of this prophesie sets forth Christ and his kingdome: where more,

1. Christ called and appointed
ted

ted of God to be a Prophet, Priest, and King: in whom (though the Church of the *Jews* thought herself forsaken) yet she shall be glorious by access of the *Gentiles*, even Kings and Queens to nurse her, c. 49.

2. The rejection of the *Jews* is foreshewed with the cause of it, not any want of power in God, or worth in Christ, but their own naughtinesse in not receiving Christ, c. 50.

3. He comforteth that remnant of them that did receive Christ, by Gods dealing with *Abraham*, promising them the Gospel to guide them, and his power to avenge & protect them, c. 51.

4. He exciteth them cheerfully

fully to embrace Christ, and his messengers, that bring the glad tidings of the Gospel, c. 52.

5. The unbeleef of the *Jews* is upbraided, who stumbled at the outward meannesse and sufferings of Christ; whereas he suffered all this as our surety, and by this we are justified, c. 53.

6. God speaks comfort to the Church, from her fruitfulness in accesse of the *Gentiles*, in renuing his mercy to her, putting glory on her, and protection against her enemies, c. 54.

7. There is a generall exhortation to all to come to Christ, repenting of their sins, that they may receive pardon, c. 55.

8. Objections are answered
of

of the stranger and Eunuch,
that their condition shall
not hinder them from ac-
ceptance and happinesse, if
they beleewe and obey; and
withall the blindnesse and
greedinesse of the Priests are
reproved, c. 56,

9. The people are repro-
ved,

1. For security, idolatry,
scoffing at the Prophets,
and seeking to an arm of
flesh, yet comfort is laid
open to the contrite, *ch.*
57.

2. For their hypocrisie, e-
specially in fasting, and
the right way is prescri-
bed and backt with high
promises, c. 58.

3. Their grievous sins are de-
clared to be the cause of
their grievous judgments,

out of which they could not expedite themselves, yet deliverance is promised to be wrought by God, both temporall and spirituall, c. 59.

10. There is a description of the state of the Gospel-Church far more glorious then that under the law, in regard of multitude and gifts, c. 60.

11. Christ is anointed to preach the Gospel, whereby the glory of the Church and her children is restored, c. 61,

12. The seal of the Prophet, and duty of all faithfull watchmen is set forth, in seeking the perfecting of Gods gracious work in, and on his Church, c. 62,

13. The victory of Christ over the

the Churches enemies is described, with the reasons of Gods rejecting them, their rebellion, and the Churches patheticall prayer for mercy, c. 63.

Which is prosecuted earnestly, with confession of sin, and narration of misery, c. 64.

14. There is a sweet prophesie of the conversion of *Gentiles*, rejection of *Jews*, all but a remnant, and the happy condition that God will give to the Gospel-Church, c. 65.

Lastly, the formall *Jews* are rejected, the faithfull comforted, with great fruitfulness by accessse of *Gentiles*, and glorious promises, ch. 66.

Jeremiah.

THe prophesie of *Jeremy* either concernes the *Jews*, or strangers.

That which concerns the *Jews* is either Prophetically, or Historically.

The propheticall, wherein some history also is mixt, especially touching *Jeremies* usage, contains partly convictions, and menaces for sinne, particularly the 70 years captivity; or directions and encouragements to the good, chiefly from assurance of their return to *Ierusalem*, and spirituall redemption by Christ, as will appear in the more particular analysis: wherein observe,

1. The introduction by *Ieremies*

mies call, qualification, and encouragement in his office of being a Prophet, c. 1.

2. The execution of his office : wherein,

1. A sore complaint of the ingratefull and causlesse apostasie of the *Iewes* from God their glory to idols , amplified divers ways, c. 2.

2. The Treachery of *Iudah* is aggravated, because she would not bee warned by *Israels* miscarriage, yet she is wooed to repent, with assurance of pardon and other mercies, c. 3.

3. She is prest to repentance, with hope of mercy, & imminency of judgment, and the terrible-nesse of it elegantly shadowed, c. 4.

4. For

4. For their generality, incorrigiblenesse, and, grosse in sinning, they are grievously threatned, c. 5.
5. Their judgements are graphically described, as coming for their unteachablenesse, and stubbornesse in sin, not being refined by affliction, c. 6.
6. Their false confidence is confuted, and they sent to *Shiloh* to see their doom, unlesse they repent and become obedient, as becomes Gods people, c. 7.
7. For their stupidity, and impudency in sinne, the Prophet greatly bewails, and threatens them, c. 8.
8. He bewaileth their sin and misery, pointing out the cause, disobedience,
coun-

counselling to glory only in God, c. 9.

9. He warneth of vain fears of Astrologers, and idolaters, shewing the excellency of God in comparison of idols, bewaileth and prayeth for the people, c. 10.

10. He declareth them accursed for breaking covenant, and turning after idols, is forbidden to pray for them, but threatneth those that sought his life, c. 11.

11. Hee pleadeth with God, because of the prosperity of the wicked; God lamenteth over his people, promiseth their restauration, c. 12.

12. By the types of a girdle, and bottles filled with

with wine; he foreshews the destruction of the *Jews*, exhorting them by giving glory to God to prevent the judgments coming on the for sin, c. 13.

13. He describeth the misery of *Judah* under a famine, prayeth and pleadeth hard with God for his people, c. 14.

But is repulst, the people being sinfull beyond intercession, c. 15.

The Prophet lamenteth his owne sad condition by the frowardnesse of his people, and is comforted of God, *ib.*, c. 16.

14. He denounceth captivity for their sin, layeth out the curse of carnall confidence, the deceitfulnesse of the heart, and pro-

promiseth safety if they keep, but threatneth destruction to the Kings of *Judah*, that break the sabbath, c. 17.

15. By the parable, of a Potter, God sheweth his power over the people. Threatnings and promises against Nations are conditionall, the Prophet prayeth against his enemies, c. 18.

16. He foresheweth their utter destruction, by breaking of a bottle in *Tophet*, c. 19.

17. Hee nameth *Pasbur*, *Magor Misabib*, for his abuse of *Jeremy*; prays, and is comforted, yet sheweth humane infirmity, in cursing his birthday, c. 20.

18. He

18. He answereth *Zedekiah*, inquiring of the issue of *Nebuchadnezzars* war against them; That they shall fall before him: directeth to safety, by yeelding to him, c. 21.

19. He exhorteth the kings of *Judah* to repent, with promises upon obedience, but for impenitency, denounceth judgments against *Shallum*, *Zedekiah*, & *Coniah*, c. 22.

20. The naughty shepherds, and false Prophets, that deliver their dreams, are threatned, and the people for scorning at true prophesie; but they are comforted with promise of Christ their righteousness, c. 23.

21. Vnder the type of good
and

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and bad figs, he shews the goodnesse that God would vouchsafe to the obedient, the evill that should befall the refractory, c. 24.

22. He denounceth seventy years captivity, because they would not hear Gods Prophets; but they shall return, and all Nations shall drink of Gods cup, c. 25.

23. *Jeremy* at Gods command pressing repentance on them by promises and threatnings, is apprehended and accused by the Priests and people, but cleared by the Princes, c. 26.

24. Vnder the type of yoaks, he sheweth how all shall be brought under

Ne-

buchadnezzar, and therefore counselleth the heathen with the Prince and Priests of *Israel* to yeeld to serve him and save their lives, c.27.

Hananiah opposeth this, breaking *Ieremies* y oak, but *Ieremy* confirmeth it by a y oak of iron, and foresheweth the destruction of *Hananiah*, c.28.

25. *Ieremy* writeth to the *Jews* at *Babylon*, to settle themselves quietly there for seventy years, and threatneth the false Prophets that taught the contrary, and the people that were induced by them, c.29.

26. He sheweth that after the people have suffered
hard

hard things they shall be comfortably restored, and render praise to God, c. 30.

This restauration,

1. Is confirmed & amplified; thereby *Rabel* is comforted, and the ground of it the new covenant is more clearly unfolded, c. 31.

2. The restauration is confirmed by *Ieremies* purchasing a field of his cousen *Hana-neel*, while he was a prisoner, whereupon *Ieremy* sweetly prays to God, who returns answer, confirming both the captivity and return, c. 32.

3. The restauration is amplified by a description of the comfortable condition of the people after it, with the promise of Christ; all which

which is as sure as the returns of day and night, *ch.*
33.

27. *Jeremiah* declareth that *Nebuchadnezzar* should prevail against *Ierusalem*, and severely threatneth the people for breach of covenant, in bringing their brethren into slavery again, whom by covenant they had freed, *c. 34.*

28. By the respective obedience of the *Rechabites* to their father; *Jeremy* upbraideth the rebellion of the *Jews* against God, *c. 35.*

29. On a fast proclaimed by *Iehoiakim*, *Jeremiah* sends *Baruch* with a scrowle of judgements to the people; the King
burns

burns it, but *Jeremiah* renues it with addition, c.36.

30. *Jeremy* sheweth *Zedekiah*, that though the *Egyptians* had raised the siege of *Ierusalem*, the *Chaldeans* should return and take it; *Jeremy* is imprisoned by the Princes, which is mitigated by the King, c.37.

But upon misinterpretation of *Ieremies* words, he is cast into the dungeon, but helpt out by *Ebedmelech* the *Ethiopian*: counselleth the King to submit, but concealeth it from the Princes, c.38.

The second part of this prophesie which concerns the *Jews*, is historicall, and containeth,

1. The taking and sacking of the

the city, the captivity of Prince and people, but kindnesse is shewed to *Jeremiah*, who is to comfort *Ebedmelech* his friend, *ch.* 39.

2. *Gedaliah* is made Governour over the remnant in *Judah*, to whom *Jeremy* and the rest of the *Jews* dispersed, repair; against whom *Ismaels* conspiracy is discovered, but not beleaved, *c.* 40.

3. *Gedaliah* and his company is slain by *Ismael*, who is carrying the rest captive to the *Ammonites*, but *Iohanan* puts him to flight, and rescues the captives, *c.* 41.

4. *Iohanan* consults with *Jeremy* what to do, promising obedience; *Jeremy* from God declares safety in *Judah*,

dah, destruction in *Egypt*, and reproves their hypocrisie, c. 42.

5. *Johanan* against *Jeremies* counsell goes with the people into *Egypt*, the destruction whereof *Jeremy* shews by a type of stones, c. 43.

6. *Jeremy* sheweth the cause of *Judahs* misery, her stubbornesse in idolatry; Judgments are denounced against those that fled into *Egypt*; yet they will serve the Queen of heaven, c. 44.

7. *Baruch* is checkt for impatience, and comforted, c. 45.

That part of this prophesie that chiefly concerns strangers, contains,

1. The overthrow of *Pharaohs* army, and the captivity of *Egypt* by *Nebuchadnezzar*,

zar, but *Israel* is comforted,
c. 46.

2. The destruction of the
Philistims, c. 47.

3. The destruction of *Moab*
for her carnall confidence,
impiety, pride, c. 48.

4. Of the *Ammonites*, *Edo-
mites*, *Damascus*, *Kedar*,
Hazor, *Elam*, ch. 49.

5. Of *Babylon*, which is,

1. Amplified, with the re-
turn of the people of *Is-
rael* to *Zion*, and Gods his-
sing on the enemy against
her, c. 50. and

2. More illustrated by the
author of it, God, who
will work it in revenge of
her cruelty against *Israel*;
and confirmed by a type
of the book cast into *Eu-
phrates* with a stone, c. 51.

The conclusion is a repetition
of

of the taking and sackings of
the city, with the accidents
accompanying it, for the con-
firmation of the prophesie, *ch.*
52.



Lamentations.

THe *Lamentations* of *Iere-*
my written to teach the
Church, not to despise the
hand of God, but to bee
affected with it, to be thereby
made a fit object of grace and
mercy: contains,

1. A grievous complaint of the
Churches misery, both tem-
porally and spiritually, yet
justifying God, and seeking
to him for her self, and a-
gainst her enemies, *c. 1.*

2. The

2. The complaint is renewed in a declaration what God hath done against the people, and his worship, the City, with the insultation of enemies, and direction to pour out their hearts before God, c. 2.

3. The Churches misery is graphically delineated, and her spirituall conflict occasioned by them; but faith is victorious, bringing forth repentance and prayer to God, c. 3.

4. The misery is again delineated in the contempt, grievous famine, with the effects of it, also the cause of all the sins of Prophets; then enemies are threatned, and *Sion* comforted, c. 4.

5. The misery of all sorts at the time of captivity is graphically

phically described, sinne acknowledged, mercy sought,
c.5.



EZEKIEL.

Ezekiel was carried captive to *Babylon*, with King *Jehoiakim*, and was there called to be a Prophet, at the same time that *Jeremiah* prophesied in *Judea*: so their prophesies have much agreement in matter, though very different in manner, *Jeremy* being most plain, *Ezekiel* most mystical: His prophesie may be divided into five parts:

I. The first part is as it were the Preface, containing

1. The time of his prophesie,

I

and

and a vision of Cherubims, Wheels, and the Sonne of God, importing the authority of Christ over Angels and all creatures, c. 1.

2. His call and mission, with a strict charge to deliver Gods message to the rebellious *Israelites*, c. 2.

3. His qualification by casting the roll, the renewing his call and charge, shewing him the nature of his office, to be a watchman accountable for the people, unless he warn them, c. 3.

II. The second part contains many visions, threatening and describing the judgements that were to come upon the people for their sins: as,

1. By the type of a siege against *Ierusalem*, pourtrayed on a brick, and his lying on

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on his side so many days: he typifies Gods patience under the rebellions of the people so many years, and their siege and captivity, c.4.

2. By the type of his hair divided into 3 parts, one to be burnt, the second to be cut, the third to be scattered in the winde, is typified the grievous judgements to be inflicted on the Jews, for exceeding the Nations in sin, c.5.

3. Hee threatneth a devouring sword to fall upon the mountains of *Israel*, yet a remnant shall escape, who shall repent and acknowledge God, c.6.

4. Their utter desolation is foreshewed to come speedily, and by the type of a

chain, their captivity for their bloody crimes, by the worst of the heathen, c. 7.

5. In a vision *Ezekiel* is carried to *Ierusalem*, and shewed

1. The diversity of grosse idolatries, practised by the Jews at *Ierusalem*, to drive God from among them, ch. 8.

2. Divers men with slaughter-weapons in their hands, prefiguring slaughter to be executed on *Ierusalem*; the mourners for their sinnes being first markt to be spared. c. 9.

3. The departing of the glory of the Lord is typified, and the scattering of the fire of his wrath, c. 10.

4. The speciall judgement of God against the Princes for their wickednesse; yet

yet *Ezekiel* is comforted,
with promises to a rem-
nant, to whom God will
be a sanctuary; and *E-*
zekiel is brought back to
Babylon, c. 11.

6. By the type of *Ezekiels*
removing, the captivity of
the people, and chiefly of
the King, is typified: as also
their fearfull condition, by
his eating his bread with
quaking, and this to be with-
out delay, c. 12.

7. He sharply reproveth the
flattering and dawbing
Prophets, and Prophetesses
for their deceiving and ma-
king the people secure by
their lies, c. 13.

8. He shews how God will
not be enquired of by those
that regard iniquity; but
unlesse they repent, no in-

recression shall save them
from Gods great judgments,
c. 14.

9. By the type of the unuse-
fulnesse of the vine branch,
when cut down, is shewed
the vilenesse and misery of
the inhabitants of *Jerusalem*
rejected of God, c. 15.

10. Under the type of an ex-
posed infant, God discovers
his love in accepting, advan-
cing, adorning his people ;
yet she most ingratelully a-
postatized from him, for
which she is reprov'd,
threatned : yet a remnant
comforted with Evangelical
promises, ch. 16.

11. Under the parable of two
Eagles, and a Vine, is shew-
ed Gods judgement on *Ze-
dekiab* for breaking his oath
with *Nebuchadnezzar*, c. 17.

12. God

12. God cleareth the equity
of his ways, against the false
proverb of the Jews, shew-
ing that the soul that sin-
neth shall die, and he that
repenteth shall live; and
therefore exhorteth them
to repentance, c. 18.

13. There is a lamentation
for the Princes of *Israel*,
whose misery is typified by
lion taken in a pit, and
the captivity of *Jerusalem*
by the transplanting of a
vine, ch. 19.

14. God rejecteth the hypo-
criticall enquiries of the
Elders of *Israel*, shewing in
a story of Gods dealing
with them, his patience, but
their incurable rebellion, for
which their desolation is
threatned, but an evangeli-
call restoration promised,
c. 20.

15. A grievous sword is threatned, and drawne against *Jerusalem*, the terrible effect whereof is typified by *Ezekiels* sighing, *ch. 21.*

16. The Prophet at Gods command sets forth the multiplicity, and generality of their grievous sins ; for which hee pronounceth judgement, because there was none to stand in the gap, *c. 22.*

17. Vnder the type of *Aholah* and *Aholibah*, the grievous idolatries of *Israel* and *Judah* are graphically described, and grievously threatned, *c. 23.*

18. Vnder the type of a boyling pot not scum'd, is set forth the incorrigiblenesse and irrevocable destruction
of

of Ierusalem; and by Eze-
kiels not mourning for his
wife, is shewed that their
judgements should so asto-
nish, that they should not
mourn for them, c. 24.

III. The third part of this
Propheſie contains judgements
againſt the enemies of the
Church: as,

1. On the *Ammonites*, *Moabites*, *Edomites*, and *Philiſtims*, for their insultation
over, or vexing of the *Iſraelites*, in the day of their
calamitie, c. 25.

2. Of *Tyrus*, for the like in-
ſolency; againſt whom,

1, The ſtrength, ſucceſſe,
and execution of *Nebu-
chadnezzars* army is de-
ſcribed, c. 26.

2. The glory of *Tyre* is ſet
forth, yet her fall irre-
I 5 coverable

coverable and lamentable, c. 27.

3. The lamentable fall of the Prince of *Tyre*, puffed up with pride of his wisdom, is threatned from God: as also the fall of *Zidon*, & the restoration of Gods people promised, c. 28.

3. Of *Egypt*,

1. Whose King is threatned for his falsness to *Israel*, and his land to bee destroyed, the riches of it being given of God to *Nebuchadnezzar* for serving his justice against *Tyre*, c. 29.

2. The desolation of *Egypt* is amplified by the fall of her confederates, and the destruction of her cities, and confirmed, because

because God will weaken
Pharaoh, strengthen Ne-
buchadnezzar, c. 30.

3. The fall of *Agypt* is fur-
ther confirmed by the
glory of the *Assyrian*,
equall to *Agypt*, who
yet fell for his pride and
wickednesse, and so
should *Agypt*, c. 31.

4. A lamentation is to bee
taken up for *Pharaoh* &
his multitude, for their
slaughter by *Nebuchad-
nezzar*, c. 32.

4. Of *Mount Seir*, which for
hatred against *Israel*, and
cruelty in the day of cala-
mity, is threatned with de-
solation, c. 33.

IV. The fourth part of this
prophecie concerns the Jews
in captivity, and their tempo-
rall restitution, with their e-
nemies

100 EZEKIEL.
enemies afterward : where observe,

1. *Ezekiel* is excited as a watchman, faithfully to warn the people ; Gods justice is asserted in that hee he will pardon penitents, not spare apostates; and the iniquity of the Jews in *Ju-dea*, the hypocrisie of those with *Ezekiel*, is discovered and threatned, *c. 33.*

2. The shepherds of *Israel* are threatned for their negligence and cruelty towards the flock, over which God will be tender, and blesse them with the exhibition of Christ, *ch. 34.*

3. After a repetition of judgments against her enemies, the cause of *Israels* captivity, viz. her pollution, is discovered, and her reformation
on

on, and restauration promised, c. 36.

4. Under the type of dead bones made to live, her restauration is confirmed, and by the joyning of two sticks the union of *Judah* and *Joseph*, and their happinesse under Christ, c. 37.

5. There is a prophesie of calamity to be brought on the people of God after the captivity, by the Kings of the lesser *Asia* and *Syria*, under the title of *Gog* and *Magog*, for which God is greatly moved against those Princes, c. 38.

And will destroy them, giving his people a glorious victory over them, which is described, c. 39.

And the promise of restauration of the Jews renewed, *ib, ch. 39.*

V. The

V. The fifth part of this prophesie contains a prophesie of spirituall restauration by Christ, set out under the type,

I. Of the Temple,

1. Whose gates, tables, chambers, and porch, are described by the Son of God, c. 40.
2. The measure of the house is shewn, and the ornaments described, c. 41.
3. The uttermost court is described, measured, and the use of the chambers shewn, c. 42.
4. The glory of God comes into the house, and promiseth there to abide, curing the people of their defilements; *Ezekiel* is commanded to shew them the house, and the laws of it, with the measures

measures of the altar, and the ordinances of it to consecrate it, c. 43.

5. Touching the Ministers of the house, they are re-
proved for former neg-
lect. Idolaters not to be
admitted to do the office
of a Priest; but the sons
of *Zadok* that kept
themselves pure, to who
laws and priviledges are
prescribed, c. 44.
6. A portion of the land is
to be set apart for holy
uses; the Prince to exe-
cute judgement, and di-
rection given about their
offerings, c. 45.
7. Ordinances are given for
Prince and people in
their worship; and to
regulate the Prince in
his gifts, and the holy
boyling

boyling places described,
c.46.

2. The second type was of waters issuing out of the Temple, typifying the abundance of the Spirit to be poured out by Christ, *ch.* 47.

Where also the borders of the Land are set forth, and the division of it by lot.

Lastly, the portion of the twelve tribes, sanctuary, city, and Prince is set forth, and the gates, measure, and the name of the city exprest, *c.48.*

Dani-



DANIEL.

THe book of *Daniel* is partly Historicall, partly Propheticall: The History shews,

1. How *Jerusalem* being taken, and the *Jews* carried captive, *Daniel* with three others of them were select, to be prepared to stand before the King of *Babylon*: who for fear of defilement refused the Kings portion; for which God made them fairer in their persons, and more excellent in their gifts then others, c. 1.

2. How *Nebuchadnezzar* dreaming a dream, and forgetting it, *Daniel* with his fellows

100 DANIEL
lows were endangered with
the other Magicians, till by
prayer the dream of the image
and the interpretation was re-
vealed to *Daniel*, for which
he and his three companions
were promoted, c. 2.

3. How *Nebuchadnezzar*
made a golden image to be
worshipt by all upon pain of
being cast into a fiery furnace,
which *Shadrach*, *Mesbach*, and
Abednego refusing, were cast
into the fiery furnace; but there
preserved without harm, by
the power and presence of the
Son of God, c. 3.

4. How *Daniel* expounded
Nebuchadnezzars dream of
the great tree cut down, of his
driving from his kingdom for
a time, with the accomplish-
ment and fruit of it in giving
glory to God, c. 4.

5. How

5. How *Belsazzar* in his riotous feast impiously abusing the vessels of the Temple, was terrified by an hand-writing on the wall, interpreted by *Daniel* to note the end of the *Babylonian* Monarchy, which accordingly fell out, c. 5.

6. How *Daniel* envied for, and yet safe by his integrity, is for praying thrice a day against a decree of the Kings (procured of purpose to ensnare him) cast into the lions den, and there preserved, but his enemies afterward devoured, c. 6.

The Prophetickall part presents to us,

1. Under the type of four beasts the four Powers under which the Iewish Church was to suffer; the *Babylonian*, the
Persian,

Persian, the *Grecian*; the *Romane*, or as some think, that part of the *Grecian* Monarchy held by the *Selencide*, of whom *Antiochus Epiphanes* was most terrible to the Church; yet the Saints at length shall be victorious by Christ, whose Monarchy shall destroy the rest, c. 7.

2. Under the type of a Ram & an hee Goat, he foreshews the destruction of the *Persian* by the *Grecian* Monarchy, and the mischief that one horn of the *Grecian* Monarchy divided, viz. *Antiochus Epiphanes*, should do to the holy people, c. 8.

3. *Daniel* humbling himself to further the return of the captivity by fervent prayer, is instructed touching the Churches spirituall redemption by Christ, and the exact time of it

it foreshewed. c. 9.

4. There is another notable discovery made to *Daniel*, whereof

1. There is the introduction, wherein *Daniel* afflicting himself for the misery of his people, hath a vision whereby he is first troubled, and then comforted, c. 10.

2. The prophesie of the destruction of the *Persian*, by the *Grecian* Monarchy, and the conflicts that shall be between the Northern and Southern Kings, branches of the *Grecian* Monarchy, and what the Church shall suffer by them for her refining, c. 11.

3. The deliverance of the Church by Christ, with the definite time of it, c. 12.

Hosea



H O S E A.

THe Prophet *Hosea* was sent to the ten tribes, to convince and reprove them for their grievous sins, fore-shewing the judgements impendent over them; and to comfort a remnant with Evangelicall promises: and this is done,

1. Briefly.

2. More largely.

1. Summarily, the Prophet by a type of three children born to the Prophet, and their names, sheweth the graduall rejection of the *Israelites* for their sins, yet closeth with a promise of glori-

glorious restoration by Christ, c. 1.

2. The *Israelites* being convicted of idolatry, and by punishment for it brought to repentance, are comforted with promises of reconciliation to God, and a prosperous condition, c. 2.

3. Under the type of an adulterous woman to be purchased to the Prophet, is foreshewed the long apostasie of *Israel* from God, who shall yet afterward return to him by Christ, c. 3.

2. The Prophet doth more plainly and largely lay open the sins and dangers of the people :

1. Declaring the Lords controversie with them for the grosse sins both of Priests and people, c. 4.

2. Judge-

2. Iudgement is denounced against Priests and people, for which God will leave them till they seek him penitently and fervently, c. 5.

3. An exhortation to repentance enforced with a promise, & amplified with a pathetical complaint of present corruptiōs, c. 6.

Which are further aggravated by their perversnesse and stupidity in sin, that will not bee reclaimed nor made sensible, c. 7.

4. An invasion is threatened for their defection from God to idols, and from the house of David, c. 8.

Nay they shall be carried away captive, so that their

their solemn worship shall cease for their idolatries & defection from God, c. 9.

5. Their idolatry is farther set forth with their covenant-breaking, for which they are threatened and called to repentance, c. 10.

6. There is a complaint of their grosse ingratitude, for which their destruction is threatned, yet mercy is reserved for a remnant, c. 11.

Their sins are further amplified, and by the example of *Jacob* they are prest with repentance, and prayer to seek God, c. 12.

Their sins are aggravated from their growth in
K them,

them, and ingratitude,
whereby they were acces-
sory to their own ruine,
yet help would come
from God, c. 13.

7. The book is closed with
a patheticall exhortation
to repentance, enforced
with sweet promises of
grace and mercy, c. 14.



JOEL.

THe prophesie of *Joel* con-
tains,

1. A commination of a grie-
vous famine, by reason of
devouring creatures, and
drought, of which he studies
to make them sensible, c. 1.
2. The judgement is amplified
by

by an elegant description of the destroying creatures, and the people are called to repentance; to which they are encouraged with promises, temporall, of mercy; spirituall, of grace under Christ, *ch. 2.*

3. The enemies of the Church are severely threatned, but her restitution to a glorious estate promised, *ch. 3.*



AMOS.

THe prophesie of *Amos* contains,

1. In generall, a severe threatening,

1. Against *Syria*, the *Philistines*, *Tyre*, *Edom*, and

K 2 *Am.*

Ammon, for their manifold
sins, c. 1.¹

2. Against *Moab*, *Israel*, and
Judah, c. 2.

2. In speciall :

1. The judgement of God
against *Israel* is confirmed,
because of their peculiar
mercy which they had not
answered, therefore are
they excited to fear, ch. 3.

2. For their oppression, and
idolatry, in which they
continued incorrigible,
desolation is threatned,
which they are counselled
to prevent by meeting
God, c. 4.

3. The Prophet labours by a
lamentation for them to
awaken them to repen-
tance; to which he exhorts
them, shewing without it
all their solemn services
were

were loathsome, c. 5.

4. For their security, luxury, and neglect of their brethren in affliction, a grievous calamity is fore-shewn, c. 6.

5. The Prophet shews how God by his intercession, repenting of a first and second judgement, would repent no more, but make desolate, for which he being accused to *Ieroboam* by *Amaziah*, asserteth his divine call, and denounceth an heavy judgement on *Amaziah*, c. 7.

6. The halting of their judgement is typified, and for abuse of worship they are threatned with losse of festivals, and a famine of the word, c. 8.

7. Their judgement is rati-
K 3 fied,

fied, but a glorious restoration promised, c. 2.



OBADIAH.

THe prophesie of *Obadiah* contains,

1. A denunciation of a judgement, great and unavoidable, on *Edom*, with the cause of it, unbrotherly dealing with *Israel* in the day of her calamity:
2. Comfort to *Israel*, who should rise gloriously when *Edom* fell.

Jonah.



JO N A H.

THe book of *Jonah* is Historical, yet numbred among books of prophesie, because *Jonah* was a Prophet, and it is a story about a prophesie, wherein

1. *Jonah* sent to *Nineveh*, runs to *Tarshish*, but occasions a storm, and by lot is cast out to save the rest, and he is swallowed by a whale, c. 1.

Where making an humble and holy prayer, the fish by Gods appointment lands him, c. 2.

2. He is sent again, and proclaiming the fall of *Nineveh* within forty days, the

Ninevites beleeve, fast, and turn from evill, and God relents, c. 3.

At this *Jonah* is greatly discontented, for which he is reproved and convinced by the Lord, by his unwillingnesse to have his gourd smitten, c. 4.



MICAH.

THe prophesie of *Micah* consists, partly, of reproofs and threatning for sin, partly, of Evangelical promises: wherein,

1. God is set forth coming to punish severely both *Israel* and *Judah* for their idolatry, c. 1.

2. Iudge-

2. Iudgement is denounced against them for oppression, neglecting the true, and embracing false prophets, c. 2.
3. The Princes are sharply re-proved for their injustice and cruelty, the Priests for their covetousnesse and partiality, & for all the desolation of *Zion* threatned, c. 3.
4. The glory, amplitude, and happinesse of the Church under Christ, is described with the destruction of her enemies, c. 4.
5. The place of Christs birth is set forth, with his care to guide, feed, protect, and purge his people, c. 5.
6. He impleads the people of unkindnesse & ingratitude, in neglecting God, directs how to be reconciled, but threatens them for iniquity

and idolatry, c. 6.

7. Lastly, the Prophet complains of the paucity of the good, the perfidiousnesse of the evill, but looks up to God with patience and confidence, admiring his mercy in pardoning, c. 7.



N A H V M.

Nineveh apostatizing after her repenting at the preaching of *Jonah*, *Nabum* is sent to denounce her small destruction, which he doth, confirming it;

1. From the power and justice of God, the author of it, who would inflict it, in justice against her; in mercy to his

his people, c. 1.

2. By a terrible description of the instruments to effect it, with their successe to enter and take her spoil, c. 2.

3. By a lamentable description of the destruction it self, which no means should prevent, c. 3.



HABAKKUK.

THe Prophet *Habakkuk* living in a time neer the captivity, doth threaten his people for their sins, and comfort a remnant with the destruction of the enemy, and their restauration, and

1. ~~Because of~~ the grievous oppression of the Jews one towards

wards another, he threatens their over-running by the *Chaldeans*, which yet should be for their correction, not utter cutting off, c. 1.

2. He exhorts Gods people to wait by faith and patience, and they shall see the *Chaldeans* for their pride, coverousnesse, &c. destroyed, c. 2.

3. He prays to God, that as he had formerly delivered his Church by the destruction of her enemies, so hee would now, for which he resolves with comfort to depend on God in the want of all things, c. 3.

Zepha-



Zephaniah.

THe Prophet *Zephany* lived a little before the captivity, which he threatens for their sins, but comforts the elect with restauration, and Evangelicall promises: and

1. He pronounceth their desolation for their idolatry, vanity in apparell, rapine, &c. 1.
2. He earnestly exhorts them to speedy repentance, and foretels the destruction of the *Philistims*, *Moabites*, &c. to make their danger more credible, c. 2.
3. He confirmeth their desolation for their sinnes, in which

which they were incorrigible, but comforteth them with the promise of their restoration, and renovation, whereby they shall enjoy a glorious condition while their enemies are destroyed, c. 3.



HAGGAI.

THe Prophet *Haggai* was sent to the Jews after their return out of captivity, to awaken them to the re-edifying of the Temple, which had a long time been interrupted; and he

1. Reproves them for their delays in re-building the Temple, for which he tels them

them the judgements of
 God lay heavy on them
 wherewith the people a-
 wakened, renew the work,
 c.1.

- 2, He comforts them against
 the meannesse of the second
 Temple, in comparison of
 the first, by shewing that
 Christ exhibited, shall be
 the glory of the second; and
 encourageth them to pro-
 ceed in the building of the
 Temple, with promises spi-
 rituall and evangelicall, c.2.

Zesba-



Z E C H A R Y.

THE Prophet *Zechary* was of the same time with *Haggai*, and agrees with him in his message about re-edifying the Temple, but he besides that delivers many other divine instructions.

His Propheſie may be divided into five Sermons.

1. The first doctrinall, preſſing them to repentance, c. 1.

2. The second Prophetically, in 8. ſeverall viſions :

1. Of a man riding, and horſes with him of divers colours, noting out the care and providence of God for his Church in captivity.

2. Of horns, and carpenters
to

to cut them off, noting the destruction of the enemies of the Church, *ib. c. 1.*

3. Vision of a man with a plum line, noting the re-edifying of *Jerusalem*, and the peopling of it; to which God promiseth protection, and evangelicall priviledges, *c. 2.*

4. Vision of *Jehoshua*, and Satan at his right hand, to comfort the Jews against their spirituall enemies; sin and Satan; this is amplified by promises to *Jehoshua*, and the exhibition of Christ, *c. 3.*

5. Vision is of a candlestick, whose lights are kept burning without artificiall means; noting the sufficiency of Gods grace to inable them to re-build the Temple, and to remove the greatest

test impediments, and still
to supply his Church with
gifts and graces, c. 4.

6. Vision is of a flying rowl;
noting, that though God fa-
vour his people, yet he will
punish their sin, especially
such as theft, & perjury, c. 5.

7. Vision of an Ephah, and a
woman in it, lifted up and
carried into the land of
Shinar by two women: no-
ting their finall desolation
for their impenitency in *Gen*
by the *Romanes*, c. 5.

8. Vision is of four chariots,
signifying either the four
Monarchies with relation
to the Church of God, or
the Angels speedy Ministers
for the good of the Church.
To this is added command
to *Zechariah* to take silver
and gold of some that came
from

from *Babylon* to offer and make crowns, and set them on the head of *Jehoshua*, to typifie Christ as a King and a Priest, c. 6.

The third Sermon is doctrinall, occasioned by a case (proposed by those that came from *Babylon* to worship) touching their fasts, which the Prophet resolves,

1. By rejecting their fasts, because hypocriticall, for they continued oppressors of their brethren, rebellious against God, c. 7.
2. By laying open Gods gracious purpose, to re-people *Jerusalem*, and greatly to prosper the Iews, (upon condition of their obedience) that their fasts should be turned into feasts, and the Gentiles shall be brought

brought in by the exhibition of Christ, c. 8.

The fourth Sermon is Prophetical,

1. Foreshewing the destruction of the Iews enemies, the exhibition of Christ, and their protection against the Grecians successours of *Alexander* the great, c. 9.
2. Exhorting the Iews to dependence on God, not idols, for fruitfull seasons: promising that then God will strengthen them against their enemies, c. 10.
3. Declaring the finall destruction of *Ierusalem* for their oppression, ingratitude against Christ, and the corruption of their teachers, c. 11.

. The fifth Sermon is Prophetical:

1. Shew-

1. Shewing how God would make *Ierusalem* destructory to her enemies, and poure out a spirit of contrition and prayer on the elect Jews, at the time of Christs exhibition, c. 12.
2. There is a promise of remission of sins, and purity of doctrine, by removing idolatry and false prophets; and withall the death of Christ is foretold, with the destruction of the wicked Jews, and preservation of the good, c. 13.
3. The destruction of *Ierusalem* is described, but her destroyers shall be destroyed, and the Church shall have a more glorious condition by the accession of the Gentiles, and her great holinesse, c. 14.

MALA-



MALACHI.

M*Alachi* was the last of the Prophets before Christ, and he endeavours to correct the corrupt manners, and to direct the faith of the people to Christ, and

1. Having minded them of their free election to bee Gods people, he rebukes them for their contempt of God in those unworthy offerings that they presented to him, not answering his goodnesse to them, and greatnesse in himself, c. 1.

2. He proceeds to threaten & rebuke the Priests for degenerating frõ the integrity of their

their ancestours, becoming partiall in the law, and the people for corruption in marriage, by joyning with idolaters, polygamy, and divorces, c. 2.

3. There is a promise and description of *John the Baptist*, and Christ Jesus, with a sharp rebuke of the people for many sins, chiefly sacrilege and blasphemy, but the good are noted and comforted, c. 3.

4. The evill are threatned, the good comforted by the promise of Christ, and directed to attend on the written Word till *John the Baptist* came in the spirit of *Elijah*, c. 4.

THE



THE NEW Testament.

MATTHEW.

THe scope of this Gospel, which is an History of the Acts and sufferings of Jesus Christ, is to prove that Jesus of Nazareth was the *Messiah*; that so men and women might be brought to beleve in him, and it treats of the Person, Forerunner, Actions, Sufferings, and glory of Christ.

1 Of his person, in regard of his genealogy, conception, and birth of a Virgin, c. 1.

2 Of his discovery to the

L

wise

wise men of the East by
a star, who inquire him
out and worship him; and
danger by *Herod*, which
he escapes by flight, and
after returnes to *Naza-*
reth, *ch. 2.*

2. His forerunner was *John* the
Baptist, who preacheth re-
pentance, baptizeth, and a-
mongst others *Christ* him-
self, on whom descended the
Holy Ghost in the shape of
a Dove, *ch. 3.*

3. His actions were chiefly
Preaching and Miracles: of
which there is,

1 The preparation by temp-
tation, and inchoation
in *Galilee*, where hee
calleth *Peter* and *Andrew*,
James and *John*, and heal-
eth all diseases, *c. 4.*

2 There is his notable Ser-
mon

mon in the Mount,

1. Instructing who are blessed, what ministers are, and how they should shine, confirming and giving the true sense of the Laws against corrupt glosse and traditions, *ch. 5.*
2. Directing the right way of almes, praying, and fasting, exciting to lay up treasure in heaven, warning and arming against carking cares, *c. 6.*
3. Directing about judging or reprovng brethren, encouraging to prayer, warning of seducers, and not to rest in hearing or profession, without doing Gods will, *c. 7.*

3. He doth many miracles,
cleansing a Leper, healing
the Centurions servant,
stilleth the Sea, casteth out
devils, suffering them to
go into an heard of swine,
chap. 8.

4. He cureth the palsy, bloo-
dy issue, the blind, the pos-
sessed, calleth *Matthew*,
defendeth his eating with
publicans, his disciples for
not fasting, hath compassi-
on on those that wanted
shepherds, *ch. 9.*

5. He sendeth the twelve to
preach, instructing how to
goe, what to preach, how
to carry themselves, fore-
shewing, and arming them
against sufferings, *ch. 10.*

6. He solveth *Iohns* questi-
on touching himself, shews
the excellency of *Iohns*
mi-

ministry, upbraids the people and cities that were not wrought on by his ministry, and refresheth the weary, *ch. 11.*

7. He sheweth workes of mercy are allowed on the Sabbath, and being blasphemed for casting out devils, shewes the evill and danger of blasphemy against the Spirit, what care is to be had of our words, and how precious they are to him that hear his word, *chap. 12.*

8. He teacheth the people by parables, of a sower of wheat and tares, of the the Gospell compared to leaven, mustard seed, a treasure hid, a pearle, a drawner, and is despised at *Capernaum* his owne country

try, chap. 13.

9. He is supposed by Herod to be *Iohn* the *Baptist* risen from the dead, whom Herod having put to death, Jesus goeth aside, feedeth five thousand with five loaves, walketh on the water, and healeth the sicke with the touch of his garment, *cb. 14.*

10. He reproveth the Pharisees traditions, teacheth what defileth a man, hee healeth the daughter of the Canaanitish woman, and many others, and feedeth foure thousand with seven loaves, *c. 15.*

11. He rebuketh the Pharisees that desired a signe, warnes of their leaven, commends and rewards *Peters* confession of him, but

but rebukes him for his carnall counsell, and shews the crosse is the badge of his followers, *c. 16.*

12. He is transfigured on the mount, shews *Iohn* the *Baptist* to be *Elias*, healeth the lunatick that his disciples could not heale, foretelleth his owne sufferings, and to avoid offence, payeth tribute, *c. 17.*

13. He presseth humility and the danger of scandals, directeth how to deale with a scandalous brother, and teacheth how ready we should be to forgive by a parable, *ch. 18.*

14. He instructeth concerning divorce and single life, blesseth little children, instructeth and tryeth a forward young man, and in

him shews what a let riches are to heaven, and their reward that leave all for Christ, *ch. 19.*

15. By the parable of the labourers in the vineyard, he teacheth all ought to be workers, and the freeness of God in calling and rewarding; he foretelleth his passion, teacheth his disciples not to strive for superiority, and healeth two blind men, *c. 20.*

16. His manner of riding into *Ierusalem*, rids the temple of profaners, silenceth the Elders by a question touching *Iohns* baptisme, and by the parable of the vineyard let out, reproveth their abuse of the prophets, and himselfe, *ch. 21.*

17. By

17. By the parable of the wedding supper he rebuketh them that despise the offer of him, or profane it; shewes the lawfulness of paying tribute to *Cesar*; proveth the resurrection against the cavil of the Sadduces; shewes what is the greatest commandement, and that he is *Dauids* Lord as well as son, *ch. 22.*

18. He denounceth divers woes against the hypocriticall Scribes and Pharisees for their loosenesse, ambition, rapine, false doctrine, about oathes, injustice, abuse of, and neglect to hearken to their prophets, for which he foresheweth desolation. *ch. 23.*

19. He foresheweth the destruction of *Ierusalem*, and

his last judgment; warnes
of seducers, and presseth
watching by a parable of
2 Lord and servants, c. 24.

Which he further presseth
by the parable of the wise
and foolish Virgins, and of
servants trusted with ta-
lents, and a graphicall de-
scription of the tenour of
his comming to judgment,
chap. 25.

The sufferings of Christ is set
forth,

1. By the plot of the priests,
the womans anointing
him, *Judas* treason, who
after supper when the Sa-
crament was instituted,
and after Christs agony in
the garden, betrayes him
with a kisse to the high
priests officer, who carry
him to Caiphas, where in a

CONN-

council of priests he is condemned for blasphemy, and denied by *Peter*, *ch. 26.*

And being delivered to *Pilate* (*Indas* having hanged himselfe) *Pilate* (notwithstanding the warning of his wife) scourgeth *Jesus*, delivereth him to the souldiers, who crown him with thornes, deride him, crucify him, cast lots for his garments; he giveth up the ghost with an earthquake; he is buried in *Iosephs* new tombe, and his sepulchre sealed & watche *chap. 27.*

His glory is set forth in his resurrection, confirmed by Angels and divers apparitions to his disciples, whom he sendeth to preach & baptize all nations, *c. 28.*

MARK



MARK.

Saint *Mark* intreats,
1. Of the office and preaching of *John Baptist*.

2. Of Christ, of whom we reade,

1. How he preacheth, calling *Andrew, Peter, James, and John*; healing diseases, c. 1.

2. He healeth the palsie, calleth *Matthew*, defendeth his eating with sinners, and his disciples for not fasting, and plucking ears of corne on the Sabbath, c. 2.

3. He healeth on the Sabbath day: withdraweth, because of plots against him: ordaineth the twelve to preach, is censured.

censured by many, sheweth the danger of sinning against the holy Ghost, and how neer they are to him that hear his word, c. 3.

4. He presseth heed in hearing, by the parable of the sower: exemplifieth the efficacy of the Gospel, by the growth of corn and mustard seed, and rebuketh the sea, c. 4.

5. He casteth out a legion of devils, permitted to goe into an herd of swine, and he healeth a woman of a bloudy issue, as he goeth to raise *Jairus* his daughter, c. 5.

6. He is despised by his country-men, sendeth the twelve to teach and cast out devils, suspected by *Herod* to bee *John* whom he had beheaded: feedeth five thousand with

with five loaves: walketh on the waters, healeth all that touch the border of his garment, c. 6.

7. He impleadeth the traditions of the *Pharisees*, sheweth what defiles, cureth the *Syrophœnicians* daughter, and one that was deaf, c. 7.

8. He feedeth four thousand with seven loaves, rejecteth the *Pharisees* seeking a sign, warneth of their leaven, cureth the blind, confesseth himself to be the Christ, fore-sheweth his suffering, and the suffering condition of his Disciples, c. 8.

9. He is transfigured: casteth out a devill that his disciples could not through unbelief cast out: checks his Disciples for their ambition; sheweth how we should
cast

cast away whatever may hinder us from heaven, c. 9.
10. He instructeth about divorce; receiveth, and blesseth children; directeth how to get heaven, and what an hindrance riches are to it; checketh the ambition of *James*, and *John*; teacheth humility, and restoreth *Bar-timews* to sight, c. 10.

11. He rideth into *Jerusalem* in triumph, by his curse maketh the fig-tree wither, driveth the prophaners out of the Temple, poseth the Priests about *Johns* Baptism, c. 11.

12. By the parable of the Vineyard, he teacheth the sinne and rejection of the Jews, the lawfulnessse of paying tribute; confuteth the *Sadduces* about the resurrection

surrection ; resolveth what is the great commandment; warneth of the *Scribes*, and commendeth the poor widows liberality, *c. 12.*

13. He foresheweth the destruction of the Temple, and the calamities to befall the Jews ; the last judgement, and the necessity of watching, *c. 13.*

14. Being anointed he is betrayed, and keeping the Pascheover, instituteth the Sacrament; is apprehended, condemned, abused, forsaken by all his Disciples, denied by *Peter*, *c. 14.*

15. He is delivered to *Pilate*, bound by him, delivered to be crucified, insulted over by the Priests, confessed by the Centurion, and buried by *Ioseph of Arimathea*, *c. 15.*

16. He

16. He riseth, appeareth to
divers, sendeth his Apostles
to preach and baptize,
and ascendeth into heaven,
c. 16.



LVKE.

Saint *Luke* writing the sto-
ry of our Saviour Christ, de-
clares what concerns,

1. His infancy :

1. In his fore-runner *John* the
Baptist, promised, conceived,
born; and his own concep-
tion of a Virgin by the holy
Ghost ; with psalms of
praise for both, c. 1.

2. His birth, (discovered by
Angels to shepherds) his
circumcision , his being

ac-

34 BY R. E.
acknowledged by *Simon*
and *Anna*, and his disputing
in the Temple with the Do-
ctours when he was twelve
years of age, c. 2.

3. Testimony given to him by
Iohn the Baptist, who prea-
ched repentance to all sorts;
and his genealogy, c. 3.

2. His riper age : where,

1. His temptations, and first
Sermon, for which he was
admired by some, despised
by others; he cureth the
sick, casteth out devils, is ac-
knowledged by them, but
rebuketh them, c. 4.

2. By a miraculous draught
of fish, calleth *Peter*, *James*,
and *Iohn*, to be fishers of
men : healeth a leper, par-
dons the sin of one sick of
the palsie, and heals him; calls
Matthem, and defends him-
self

self for eating with *Publicanes*, and his Disciples for not fasting, c. 5.

3. Hee teacheth works of mercy to be lawfull on the Sabbath; chose twelve to be Apostles, teacheth who be blessed, giveth rules for mercy, judging, reprovng, and shews the benefit of hearing and doing, c. 6.

4. He healeth the Centurions servant, commending his faith, raiseth a widows son, answers *Iohns* questions by his works; gives testimony of *Iohn*, reproveth the forwardnesse of the people, eateth with the *Pharisee*, where his feet are washt with tears by a woman, a sinner, loving much, because much was forgiven her, c. 7.

5. By the parable of the sower
er

er, he requires heed in hearing; shews his delight in those that hear him, rebuketh the windes, casteth out a legion of devils, whom he suffers to enter into swine; healeth a woman of a bloody issue; and raiseth from death *Jairus* his daughter, c. 8.

6. He sendeth out his Disciples, feedeth five thousand with five loaves; foretelleth his passion, and that his Disciples must be sufferers; is transfigured, cureth the lunatick, teacheth his Disciples humility and meekness, speaketh to some that pretended to follow him, c. 9.

7. He sendeth seventy other Disciples to preach, and directeth them to rejoyce most in their part in heathen
the

ven : teacheth a Lawyer the way to heaven, and who is a neighbour, and commendeth *Maries* choice, in attending to the word, c. 10.

8. Christ teacheth and encourageth to pray, casteth out a dumb devill, and is traduc't by the *Pharisees*, whom he rebuketh; shews the danger of apostasie, upbraids the peoples unbeleef, denounceth woes to *Scribes, Pharisees, & Lawyers*, ch. 11.

9. He warneth of hypocrisie, carnall fear, of covetousnesse, from the uncertainty of riches, Gods providence, and his bounty to give a kingdome; exhorteth to seek heaven, and to wait and watch for his coming, to prepare for trouble, and to seek reconciliation with God, c. 12. 10. He

10. He sheweth the necessity of repentance to all, the danger of abusing patience, healeth a woman on the Sabbath day of her long infirmity; shews the power of the word, the necessity of striving to get heaven, tels *Herod* he will preach, and reproveth *Jerusalem*, c. 13.
11. He healeth the dropsie on the Sabbath, teacheth humility, and to feast the poor by the parable of the supper, shews the danger of refusing Christ, warns his Disciples they must suffer, that they may prepare and not apostatize, c. 14.
12. By the parables of the lost sheep, lost silver, and the prodigall he shews the lawfulness of conversing with sinners for their conversion

version, and Gods readinesse
to embrace the penitent, *ch.*
15.

13. By the parable of the un-
just Steward, he exhorteth
to improve riches, and by
the parable of *Dives* and
Lazarus, shews the happi-
nesse of honest poverty, a-
bove rich luxury, *c.* 16.

14. He teacheth danger of
scandals, readinesse to for-
give, our unprofitablenesse
to God; he healeth ten le-
pers, whereof one onely re-
turns thanks; teacheth the
nature of the kingdome of
Christ, and what security
will fore-run his coming, *ch.*

17.

15. By the parable of a wi-
dow and a publicane, he
teacheth importunity and
humility in prayer, and in
the

the example of the Ruler, the danger of riches, the happinesse of those that leave them for it, he foresheweth his own death, and healeth a blinde man, c. 18.

16. He converteth *Zacheus*, teacheth by a parable improvement of gifts received, rideth into *Ierusalem*, lamenting over it for misery approaching, for unteachablenesse, purgeth and preacheth in the Temple, c. 19.

17. He stoppeth the mouths of the Priests by a question touching *Iohns* Baptisme; shews the rejection of the Jews, by the parable of the Vineyard; defendeth tribute to *Cesar*, confirmeth the resurrection against the *Sadduces*, asks how Christ is *Dauids* son and Lord, ch. 20.

18. He

18. He commendeth the liberality of the poor widow, foresheweth the destruction of the Temple and City, with the last judgement and signes of it, exhorting to watchfulnesse, c. 21.

19. Eating the passeover, he institutes the sacrament of the Supper, by his own example teacheth humility, sweateth bloud, is betrayed by Judas, denyed by Peter, is abused & confesseth himself to be Christ, c. 22.

20. He is accused to Pilate, mocked of Herod, delivered to be crucified at the peoples importunity, teacheth the mourning women to divert their sorrow, prayeth for his enemies, converreth the thief crucified with him, and is laid in Iosephs sepulchre,

M

chre,

chre, c. 23.

21. He riseth, appeareth to women, to two Disciples going to *Emmans*, and to all together, promiseth them the holy Ghost, and ascendeth into heaven, c. 24.



JOHN.

Saint *John* intreats,
First, of the person of Christ, and his qualification, God and man in one person, full of grace and truth, of *John* the *Baptists* testimony concerning him, occasioning the conversion of *Andrew*, and *Peter*, to whom were added *Philip*, and *Nathaniel*, c. 1.

Secondly, the acts and doctrine

Strine of Christ :

1. In *Cana* at a wedding, turning water into wine : in *Ierusalem*, whipping profaners out of the Temple, foresheweth his death, would not commit himselfe to feigned followers, c. 2.
2. His dialogue with *Nicodemus*, touching regeneration and salvation by faith in Christ; the danger of unbelief, especially where light of the Gospel comes; *Iohns* testimony of him, c. 3.
3. He conferreth with, instructeth, and converteth a woman of *Samarita*, who draws to him divers of the City, and he returns to *Galilee*, where he recovers the son of a Nobleman beleeving, c. 4.
4. He healeth one at the
M² pool

pool of *Bethesda*, that had been lame thirty eight years, and defendeth the fact done on the Sabbath day, against the cavilling Jews, rebuking them for their unbelief, c. 5.

5. He feedeth five thousand with five loaves, walketh on the sea, counselleth to seek food that endures to everlasting life, and shews himself to be the true Manna, and bread of life, c. 6.

6. He goeth to the feast of tabernacles, and there,

1. Preacheth himself to the people, promiseth refreshing to the thirsty, the people beleeve, the *Pharisees* send to apprehend him, the messengers return admiring him, and are checkt by the *Pharisees*, c. 7.

2. He

2. He delivereth the woman taken in adultery, warning her, preacheth himself the light of the world, convinceth those that boasted of *Abraham*, that they were not of *Abraham*, nor of God, but of the devil, c. 8.

3. He healeth one born blind, who confesseth him before the *Pharisees*, who therefore is cast out by them, but comforted by Christ, c. 9.

4. He approveth himselfe the good shepheard, no hireling, by laying down his life for the sheep, sheweth the character and priviledge of his sheep, is in danger of stoning, because he preached himself to be the

Son of God, c. 10.

At *Bethany* he raiseth *Lazarus* from the dead, by w^{ch} many are brought to beleeve, but others took counsell to put him to death, therefore hee withdrew, c. 11.

7. He goeth up to the pass-over: where observe,

1. By the way his feet are anointed at *Lazarus* his house: he entereth *Ierusalem* in triūph, foretelleth his death, preacheth, & presseth to walk in the light, and to beleeve, yet few beleeved, c. 12.

2. By washing his Disciples feet he teacheth humility, discovereth *Judas* to be the Traitor, presseth love, fore-

foretels *Peters* denial, c. 13.

3. He comforteth his Disciples against his absence, shewes himself the way, assureth of audience in his name, commandeth love and obedience, and promiseth the Comforter, c. 13.

4. He shews himself the Vine, in whom we fructifie, and us his friends if we obey him; sheweth the Apostles the hatred of the world, which is made inexcusable by the works & doctrine of Christ, c. 15.

5. He arms them against the scandall of the Crosse, and comforts

M 4 them

them by the promise of the spirit, and the fruits of it, and the benefits that they shall have by his ascension, and victory over the world, c. 16.

6. He poures forth a sweet prayer to the Father for them for their preservation from evill, and their union with the Father and him, and one another, c. 17.

Next there is the story,

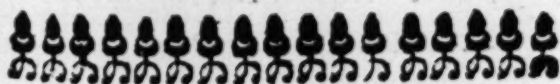
1. Of his betraying, apprehension, examination, arraignment, before *Pilate*, who would have acquitted him, but the Jews would have him crucified, c. 18.

2. He is scourged and cleared by *Pilate*, but for fear at last

last is delivered to the Jews,
crucified and buried, c. 19.

3. He riseth, and appeareth
to many, convinceth *Thomas*
his incredulity, by put-
ting his hand into his side,
c. 20.

4. Lastly, he appeareth to
the Disciples fishing, pres-
seth *Peter* thrice to feed
his sheep, and sheweth him
by what death he should
glorifie him, and blameth
his curiosity about *John* this
Evangelist, c. 21.



ACTS.

THe *Acts* of the Apostles
contains the story of the
things done by the Apostles,
M 5 for

for the propagation of the Gospel at *Jerusalem*, and elsewhere:

First, at *Jerusalem*, and there,

1. Of their preparation by Christs conversing with them to instruct them before his ascension, who directeth them to stay at *Jerusalem* till they have the promise of the holy Ghost, and ascendeth, and they by lot chuse *Matthias* in the room of *Indas*, c. 1.

2. The holy Ghost descendeth on them in fiery cloven tongues, whereby they spake with other tongues the great things of God, and by one Sermon of *Peters* three thousand are converted, c. 2.

3. *Peter* preacheth to the people

ple coming about him and *John*, wondring at the healing of a man born lame, and presseth them to repentance for crucifying Christ, and to beleeve in him, c. 3.

4. The Priests grieved that they taught the people, apprehended them, but *Peter* boldly asserted the truth of Christ, and being dismist with threatning, they assemble and pray, and are filled with the holy Ghost to preach with boldnesse, and there was unity and community among beleevers, c. 4.

5. *Ananias* and *Saphira*, being struck dead for hypocrisie, beleevers were multiplied, but the Apostles are imprisoned, but enlarged by an Angel, and apprehended again with counsell to slay them,

them, but are delivered by *Gamaliel*, and dismiss with beating, at which they rejoyce, c. 5.

6. That they might not be hindred in the word, they chose seven Deacons for the oversight of the poor: among whom *Stephen*, who by the power of the spirit convincing the *Libertines*, is accused by them of blasphemy, suborning witnesses against him, c. 6.

Who making his apology preacheth Christ, and reprovetheir rebellion, whereby they enraged stone him to death, c. 7.

2. By occasion of a persecution *Philip* preacheth the Gospel at *Samaria*, where many are converted, and *Simon Magus* baptized, whose hypo-

hypocrisie is discovered by *Peter* and *Iohn*, conveying the gifts of the holy Ghost by imposition of hands.

Philip is caried by an Angel to convert, and baptize the *Ethiopian Eunuch*, c.8.

3. *Paul* is converted going to *Damascus* to persecute Christians, is baptized by *Ananias*, preacheth the Gospel at *Damascus*, and at *Jerusalem*, *Peter* at *Lydda* cureth *Aneas*, and at *Ioppa* raiseth *Tabitha*, and many are converted, c.9.

4. *Cornelius* a devout soldier praying, is directed to send for *Peter*, who coming to *Casarea*, preacheth Christ to him and his friends, being Gentiles, on whom the holy Ghost falling, they are baptized,

tized, c. 10.

For which *Peter* called to account at *Ierusalem*, satisfies the brethren by the heavenly vision. The Gospel is planted in *Cyprus*, *Phœnice*, and *Antioch*, whither *Barnabas* being sent, many more beleaved, & were first called Christians at *Antioch*, whēce relief was sent to the brethren in *Iudea*, c. 11.

6. At *Ierusalem*, *James* is slain by *Herod*, and *Peter* destinate to destruction, is given by an Angel to the Churches prayers. *Herod* for his pride and cruelty is smitten of God, c. 12.

7. *Paul* and *Barnabas* being separated by the appointment of the holy Ghost, to preach the Gospel:

1. At *Salamis* they convert
the

the Deputy , *Elymas* the forcerer being struck with blindnesse, And at *Antioch* they preach Christ to the Jews, till they blaspheming, they turn to the Gentiles, being received with joy, c. 13.

2. They preach and planted the Gospel at *Iconium*, *Lystra*, where the people would have sacrificed to them for a miracle, and by the Jews malice *Paul* there was stoned, but recovering, they comfort the brethren, and ordain them elders, and returning to *Antioch*, give an account of the work of God, ch. 14.

8. Trouble ariseth at *Antioch*

och, by some that presse the observation of *Mosaicall* rites, they send to *Ierusalem*, where in a Synod the matter is determined, and the Churches settled and comforted, and *Paul* and *Barnabas* differing about *Mark* part company, c. 15.

9. *Paul* goeth forth with *Timothy*, and,

1. By a vision is directed to *Macedonia*, planteth the Gospel at *Philippi*, converting *Lydia*, and casting out a spirit of divination out of a damosell, is by her Master accused, whipt, and cast into prison, where he and *Silas* sing sweetly, and by an earthquake the prison doors are opened, the Iaylour converted

verted, and *Paul* enlarged, c. 16.

2. He preacheth the Gospel at *Thessalonica*, and thence is driven by persecution to *Berea*, where many beleeve, but stirs raised *Paul* goeth to preach at *Athens*, where some mock, some beleeve, c. 17.

3. He preacheth with great successe at *Corinth*, though with opposition from the Jews, who draw him before the Iudgement seat of *Gallio*, who would not hear them. *Paul* goeth with *Aquila* and *Priscilla* to *Ephesus*, but going thence to *Ierusalem*, *Apollos* comes thither, who instructed more fully by *Aquila*

298. ACTS.
quila and *Priscilla*, preached Christ effectually,
c. 18.

4. *Paul* returns to *Ephesus*, gives the holy Ghost by imposition of hands, preacheth there two whole years, where the Gospel prevailed mightily, till *Demetrius* made an uproar, intending his own profit, pretending the honour of *Diana*, c. 19.

5. *Paul* having visited the Churches, came to *Troas*, where on the first day of the week he preached and brake bread. In his journey to *Ierusalem*, at *Miletum* he sends for the Elders of the Church of *Ephesus*, and by his example warnes them to watch over, and feed the
the

flock, and dismisseth them with prayer, c. 20.

6. *Paul* being resolute against all perswasions to goe to *Ierusalem*, as ready there to be bound and die, cometh thither, and having given an accompt to *James*, and the Elders, he is,

1. Apprehended in the Temple, and endangered, but rescued by the chief captain, c. 21,

2. Having leave to speak for himself, he declares the manner of his conversion and call to be an Apostle to the Gentiles, at which the people exclaimed, hee should have beene scourged, but that he pleaded priviledge of
a

a *Romane*, c. 22.

3. Pleading his cause before the high Priest, is by his appointment smitten, and by professing himself a *Pharisee*, divideth his enemies : an engagement of many to kill him, being known to the chief captain, he sends him with a convoy of soldiers, and a letter to *Felix* the Governour at *Cæsarea*, c. 23.

4. Being there accused, he pleads his innocency before *Felix*, by denying the crimes that they could not prove, but confessing Christianity, he preacheth to *Felix*, till he trembled,

bled, and dismiss him,
c. 24.

5. He is accused before
Festus, and pleading
for himself, appealeth
to *Cæsar*, *Festus* ac-
cepts the appeal, and
declares his cause to
King *Agrippa*, who
desires to hear him; to
whom *Festus* assents,
that he might know
what to write about
Paul to *Augustus*, c. 25.

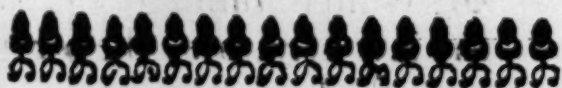
6. *Paul* before *Agrippa*
makes a narrative of
his education, con-
versation, conversion,
and mission to preach
the Gospel, which was
consonant to the do-
ctrine of the Prophets,
wherewith *Agrippa* is
almost converted, and
Paul

Paul cleared, but because of his appeale was to be sent to *Cæsar*, c. 26.

7. *Paul* is delivered to the Centurion *Iulius* to convey him with other prisoners to *Rome*, in the voyage they suffer shipwrack, but all lives are saved of God for *Pauls* sake, c. 27.

They are cast upon *Melita*, where *Paul* by shaking a viper off his hand without hurt is admired; and by healing *Publius* his Father and many others, procured many curtesies, and thence going to *Rome*, *Paul* is met by the brethren

thren in the way , and comforted : calleth together the Iews , and makes apology to them , and on a set day preacheth Christ to them from morning to evening, and after in his own hired house to all that came in to him, c. 28.



ROMANES.

THe Epistle of *Paul*. the Apostle to the *Romanes*, besides the Preface and conclusion, consists of four principall parts : and,

- I. After the Preface, wherein asserting his call & affection for

for insinuation, he enters upon the first generall part of the doctrine of this Epistle, touching justification, which he affirmes to bee by faith, not by workes of the Law, which he proves in the Gentiles, because of their sinning against the law of nature, c. 1.

2. In Iews and Gentiles, one of which sinning against the law of nature, the other against the law written, are both inexcusable, and circumcision in vain to the Iew, not keeping the law, c. 2.

3. Notwithstanding some outward priviledges of the Iews, both Iews and Gentiles are concluded under sin, and so onely to be partakers of justification and glory

glory by faith in Iesus Christ,
c.3.

4. He proves justification by faith, not works, not onely by testimony of Scriptures, but by the example of *Abraham*, justified by it before circumcision, whose faith is highly commended,
c.4.

5. Our justification by faith is illustrated by the effects of it, peace with God, and hope of glory; and by the opposite, as we were made sinners in *Adam*, so righteous by *Christ*, c.5.

Secondly, the Apostle treats of sanctification:

1. Shewing its necessary connexion with justification by faith in Christ, and pressing us to endeavour it, c.6.

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2. The

1. The Apostle asserts our freedome from the curse and irritation of the law, which law in it self is holy and good, and also shews the imperfection of our sanctification, by reason of remainders of the body of sin, warring against the spirit in us.

2. He shews mortification to be the character and duty of Christians, arming them against the world, the flesh, and the devil, which shall not sever them from Christ,

3. Thirdly, the Apostle treats of Predestination, to remove the scandal against the Gospel, because many Jews did not believe, which he doth not out of ill will to the

Jews, to whom he expresseth deepest affection, but out of love to truth, shewing both in *Abraham*, & in *Jacobs* family some chosen, some past by, and so every where God chuseth whom he will, passing by others, c. 9.

2. He shews the means of the Jews miscarrying, seeking life by works, which they should have sought by faith, which comes by hearing, and by Scriptures testifieth the rejection of the Jews, and calling of the Gentiles, c. 10.

3. He shews that all the Jews were not rejected, and those that were, it was to make way for the insinuation of the Gentiles, who are warned of arrogance, and a generall conversion of the Jews

promised, and this great mystery admired by the Apostle, c. 11.

The fourth part of this Epistle is concerning good works : wherein,

1. He admonisheth them to give up themselves to God to live according to his word, and serve him according to their severall gifts, and callings, pressing many particular duties, especially love, humility, peace, and long-suffering, c. 12.

2. He presseth them to chearfull subjection to Magistrates, mutuall equity and charity with sobriety and chastity, ch. 13.

3. He directs to walk charitably in the use of indifferent

ferent things, that the strong may not despise, nor lay a stumbling block before the weak, nor the weak judge the strong, or by their example doe what they are not well perswaded of, c. 14.

Lastly, the Apostle drawing to a conclusion,

1. Presseth them to mutuall tenderneffe by the example of Christ, shews the reason of his writing, magnifies his office, and manifests his purpose to see them, c. 15.

2. He commendeth to them *Phæbe*, and saluteth many by name, warneth of seducers, committeth them to Christ, and endeth with thanksgiving, c. 16.

I, COR.



I. *Corinthians.*

THe first Epistle to the *Corinthians* was written by *Paul* to reform divers abuses amongst them : as,

1. Schisme, which after a gratulatory preface he reproveth, and sheweth the excellency of the Gospel, though stumbled at by Jews, and despised by Grecians, c. 1.

2. He shews with what plainnesse he had preached Christ crucified among them, and what wisdom is in the Gospel, such as is only apprehensible by the spiritual, c. 2.

3. He shews schismes to be a sign

sign of carnal ingles, because Ministers are but instruments, the successe is from God; warns of building base things on a noble foundation, and that we need not make parties, sith all is ours, c. 3.

4. He directeth how to esteem Ministers, checketh arrogance, sheweth his sufferings for Christ, while they are exalted, threatneth the arrogant, c. 4.

2. He chides them for their sufferance of the incestuous, whom he admonisheth them to cast out, and directeth their behaviour towards other scandalous, c. 5.

3. He chides them for lawing before infidels, with the scandals of the Gospel, puts them in minde of the graci-

ous change wrought on them, & dehorts them from fornication, c. 6.

4. He treats of the lawfulness, use, and rules of marriage, that they ought to observe the bond of it with infidels, and how they should apply themselves to be helpfull in it, also of virginity, c. 7.

5. He directs about things sacrificed to idols: and,

1. That they that have knowledge should not abuse it, to the offence of the weak, but in love forbear, in case of scandall to the weak, c. 8.

2. He confirms this by his own example, in case of scandall, preaching the Gospel freely, when he had power by the institution of Christ to require main-

maintenance, and in other things he denied himself to win others, and to save his own soul,

c. 9.

3. Shewing in the example of the Jews the danger of idolatry to professors of religion, he warns them to avoid communion with idolaters in idoll feasts, as unsuitable to those that communicate with Christ at his table, and also to avoid eating things sacrificed to idols, with offence to others,

c. 10.

6. He directs them touching a point of decency in the habits of men and women in Church-meetings, reproves them for unholy use of the Sacrament, which he endea-

vours to reform, by recalling them to the first institution, and presenting the danger of prophanation with the remedy, c. 11.

7. He instructs them touching spirituall gifts,

1. Shewing the Authour, variety, and the use of them, that they ought to be used for the honour and use of the whole body mysticall, without any faction, as it is in the membets of the body naturall, ch. 12.

2. He treats of the excellency and use of charity, as a mean to make us use gifts to edification, c. 13.

3. He commends the gift of prophesie as most beneficiall for the Church, that Church-duties should be

be in a knowne tongue,
withall setting forth the
power of prophesie, and
rules for the orderly per-
formance of it to edifi-
cation, c. 14.

8. He treats of the resurre-
ction of the body, pro-
ving ours from Christs,
withall shewing the qua-
lity of the body raised,
and thence our triumph
over death, c. 15.

9. He excites them to the re-
lief of the Saints at *Ierusa-*
lem, commendeth *Timothy*
to them, exhorteth to cou-
rage and love, and endeth
with salutations, c. 16.

II. Cor.



II. *Corinthians.*

THe second Epistle to the *Corinthians*, is chiefly apologetically, wherein the Apostle,
1. After salutation, and a declaration of Gods goodness in his sufferings, comforting and delivering him, he excuseth himself from lightnesse in promising, c. 1.

2. He clears himself from harshnesse in censuring, requiring forgivenesse and reconciliation to the incestuous person humbled, and shews his sincerity in handling the Gospel, c. 2.

3. He commends his Ministry by the fruit of it upon the
Corin-

Corinthians, and by the excellency of it above the law, this being the ministration of the spirit, c. 3.

4. He declares his fidelity in preaching the Gospel, and the efficacy of it (unlesse in those that are lost) which is to be ascribed to God, as appears by their weaknesse and sufferings, wherein notwithstanding they had supporting comforts, which he unfolds, c. 4.

Which he amplifies, shewing their confidence of glory in heaven, and full enjoyment of Christ by death, whereby they are excited to duty, as also constrained by the love of Christ our reconciliation and righteousness, c. 5.

2. He exhorts them, and that,

1. To be fruitfull under the Go-

spel, shewing with what graces and sufferings he preached the Gospel, and then dehorts them from society with idolaters, c. 6.

2. He exhorts them to proceed in sanctification, professing his love to them, joy in them, specially in their godly sorrow, and the effects of it, with their carriage to *Titus*, c. 7.

3. He exhorts them to abound in liberality towards the Saints at *Jerusalem*, by the example of the *Macedonians*, yet so, that they should not burthen themselves, but give of their superfluity, and commends to them the messengers to bring it, c. 8.

4. He shewes the reason why he sent to have their alms ready,

ready, and presseth liberali-
ty, as that which is advan-
tagious to us, and service
of excellent use, c. 9.

3. He again defends him-
self against false Apostles:

1. Shewing the power of his
Ministry, (in a spirituall,
not in a carnall way) in the
fruits of it, wherein he tou-
cheth the vanity of his accu-
sers, c. 10.

2. He blames the *Corinthians*
for their inclining to sedu-
cers rather then to him, de-
cyphering the hypocrisie of
the false Apostles, and shews
himself equall to them in
priviledges, and excelling
them in sufferings, wherein
he glories, ch. 11.

3. He declares his high revela-
tions and buffetings to pre-
vent pride, excuseth his
boa-

boasting, as necessitated, professeth his love, & chides for miscarriages, c. 12.

4. He threatneth severity at his coming to give a proof of the power of Christ in him, of which the work on them was also an evidence, he warns them that all may be well at his coming, and concludes with blessing, c. 13.



Galatians.

THe Epistle to the *Galatians* was written by Saint *Paul* to reclaim the *Galatians* from apostasie to error, wherein there is,

1. The Preface,
1. Blaming their apostasie from

from that truth, which *S. Paul* assures them hee had by immediate revelation, and preacht it to them by vertue of divine mission, c. 1.

2. He shews how it was approved by the chief Apostles, who convinced by the works of God by *Paul* embraced him gladly; yea, *Peter* was reprov'd by him for dissimulation of Christian liberty; and then the true ground of justification is laid down, c. 2.

2. There is the dispute :
wherein,

1. After a sharp reproof renewed for their defection, he proves justification by faith, by the example of *Abraham*, because the law curseth all that doe not exactly perform it, and because it is
by

by promise, yet there was use of the law to discover sin and bring to Christ, c. 3.

2. He asserts the abrogation of the ceremoniall law, that the observance of it was not pious, but superstitious, manifests his affection to them. And by an allegory further confirms, that justification is to be sought by faith in the promise, not by works of the law, c. 4.

3. He exhorts them to keep fast the liberty that Christ hath purchased, and yet not abuse it to licentiousnesse; and so enters on the third part of the Epistle pressing to mortifie the deeds of the flesh, but to bring forth the fruits of the spirit, c. 5.

Lastly, he presseth meeknesse, love, and bounty, warns
of

of the fraud and self-seeking
of seducers, shews the excel-
lency of the new creature,
and concludes.



Ephesians.

THe Epistle of Saint *Paul*
to the *Ephesians*, contains,
1. Mysteries of Christiani-
ty: as,

1. The causes and way of our
salvation, as election in
Christ, redemption by his
bloud, sanctification, faith
in Christ Jesus; which Saint
Paul earnestly desires may
be increased in these *Ephesi-
ans*, c. 1.

2. He illustrates their condi-
tion in Christ by what they
were

were, without him they were dead, by Christ quickned; they were aliens, by Christ made neer, the partition wall being broken down, and they one household of faith with beleeving Jews, c. 2.

3. He lays open the great mystery of calling the Gentiles by Christ, and his own call to preach it; in which he prayeth that their share may increase more and more, by comprehending and injoying the great love of Christ, c. 3.

2. The duties of Christianity, which either concern all, or some in some relations.

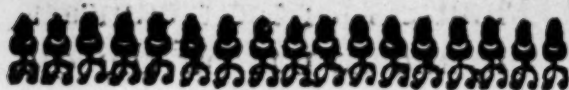
1. All to adorn their vocation with grace, especially unity, and to improve the gifts of Christ given to his Ministers

Ministers for their edification, and to put off the old man, with severall lusts, and put on the new, c. 4.

2. He presseth love, purity, and to walk as children of light, avoiding unfruitfull works of darknesse, and then teaches the duties of wives and husbands, c. 5.

3. He teacheth the duties of children and parents, servants and masters, excites them to the spirituall conflict, prescribes them armor, and concludes, c. 6.

Philip



Philippians.

THe Epistle to the *Philippians* contains,

1. The inscription and gratulation, containing *Pauls* great love to them, shews the use of his bonds, his willingnesse to, and confidence in suffering, exhorting them to the like, c. 1.
2. He presseth unity, and humility, by the example of Christ, suffering and advanced, commends and sends *Timothy*, and joyfull news of *Ephroditus* recovery, c. 2.
3. He warns of seducers, and by his own example directs
to

to glory in nothing but in
Jesus Christ and his righte-
ousnesse, presseth perseve-
rance, growth, and heaven-
linesse.

4. He presseth concord, spiri-
tuall joy, dependence on
God, commendeth and joy-
eth in their bounty for their
sakes, rather than his own,
it being a thing that will
bring a reward, and so con-
cludes.

Colossians.

THE Epistle to the Colossi-
ans, after the inscription
and gratulation, in prayer and
thanksgiving for them :

1. Sets forth Christ as the
means

means of our redemption, reconciliation, and perfect perseverance, c. 1.

2. After an expression of his love and good wishes to them, he sets forth the completeness of Christ, and ours in him, and warns of severall errors that withdraw from him, c. 2.

3. He preseth heavenliness, mortification, and renovation, to be adorned with those graces that suite the elect of God, subjoyning the duties of severall relations, c. 3.

4. He preseth them to prayer and gracious speech: and concludes with some familiar exhortations, c. 4.

I. Thess.

I. *Thessalonians.*

THe first Epistle to the *Thessalonians*, contains

1. After the inscription, and salutation, a narration of the power of the Gospel, and their conversion, and the good that flowed from them, to others, c. 1.

2. A narration of the sincerity, lenity, and industry of the Apostle in his converse amongst them, and their piety in receiving the word, notwithstanding discouragements by persecutions, that every where attended the Gospel, c. 2.

O

3. He

3. He sends *Timothy* to them in love, to prevent their stumbling at his sufferings, and is rejoyc't by his return of their spiritual good estate, in which he presseth perseverance & growth, c. 3.
4. He exhorts them to go on in approving themselves to God by holinesse, and brotherly love; and comforts them concerning the dead in Christ by the doctrine of the resurrection, c. 4.
5. He sheweth the uncertainty of the time of Christs coming, exhorting to watch and carry themselves as children of the day, directs how to carry themselves to their Pastours, and pressing divers other duties; concludes, c. 5.

II. Thess.

II. *Thessalonians.*

IN the second Epistle to the *Thessalonians*, Saint *Paul*,

1. After salutation and gratulation, comforts them under their troubles, in regard of the crown which God would give them, with vengeance to their enemies, *c. 1.*
2. He arms against false fears of the suddain coming of Christ, shewing Antichrist must first be revealed, whom he graphically describes, and presseth perseverance, *c. 2.*
3. He exhorts to pray for a free course of the Gospel, to avoid idlenesse, and use discipline to the disorderly, and concludes, *ch. 3.*



I. *Timothy.*

IN the first Epistle to *Timothy*, after the inscription, Saint *Paul*,

1. Directs to take order with corrupt Jewish teachers, declares his own conversion and Apostleship, as a pattern of Gods free grace, and exhorts to keep faith in a good conscience, c. 1.
2. He directs them about their publike prayers for all sorts of men to whom Christ is a Mediatour and ransome, directs women to grace as their chief ornament, and comforts them, c. 2.
3. He directs him what qualifications

fications are requisite in Bishops and Deacons, and about the office of the Church, and the mystery of the Incarnation, c. 3.

4. He foretels an apostasie to corrupt doctrine; presseth him to be exemplary in life, (shewing the excellency of godlinesse) and diligent in his office, c. 4.

5. He directes him in his carriage to all, but especially about widows, who of them are to be maintained of the Churches charge, also about Elders and imposition of hands, c. 5.

6. He directes about servants, the gain of godlinesse, the danger of covetousnesse, dehorts *Timothy* from it, & to fight the good fight of faith, to avoid vain questions, c. 6.



II. *Timothy.*

IN the second Epistle to *Timothy*, Saint *Paul*,

1. After gratulation, testifying his love, exciteth him to stir up Gods grace in him, to own the Gospel, and *Paul* its prisoner, who committed himself to God in suffering, and prays for *Onesiphorus*, ch. I.

2. He exhorts him to courage and patience under the crosse of Christ, to approve himself in dividing the word, avoiding contentions, comforts him concerning the apostasie of some, directs gentlenesse to the op-
po-

posite, c. 2.

3. He forewarns of, and describes perillous times, and the nature of seducers, presseth him to persevere in imitation of Saint *Pauls* practise and doctrine, teacheth the inspiration, and use of Scripture, c. 3.

4. He deeply charges him to diligence in preaching, forewarns him that he was ready to be offered, and to avoid *Alexander*; sheweth how God stood by him when all forsooke him, and with salutations concludes, c. 4.

O 4 *Titus.*



TITVS.

IN the Epistle to *Titus* after
salutation, Saint *Paul*,

1. Presseeth him first to be
carefull in ordaining Pa-
stours in Crete, describing
what like they should be e-
specially, able to stop the
mouths of gain-sayers, c. 1.
2. He directs him what to
teach men and women,
young and old, and special-
ly servants, and how all are
to shew forth the power of
the grace of God, c. 2.
3. He teacheth obedience,
meeknesse, (we our selves
being changed by free
grace) and good works, di-
recting

recting also how to deal
with Heretiques, c. 3.



Philemon.

IN the Epistle to *Philemon*
Paul after the salutation
and gratulation, intreats
him for *Onesimus*, that he
would receive him as a
brother, being converted
by Saint *Paul* while a fugi-
tive.

5. *Hebrews.*



Hebrews.

THe scope of the Epistle to the *Hebrews* is by setting out the excellency of Christ, and his Prielthood, to wear the Jews from Mosaicall rites: and in it the Apostle sets forth Christ,

1. In the excellency of his person, as the Son of God, to be adored by Angels, and as a Prophet teaching, and a King ruling among his people, c. 1.
2. From the excellency of his person he deduces an exhortation to obey the Gospel, upon great penalty, discoursing further of the person

person of Christ in his incarnation, c. 2.

3. He shews his excellency by comparing him to *Moses*, whom he excels, and thence presseth faith and obedience, lest we perish with the unbelieving *Israelites*, c. 3.

4. Which he further inforceeth that they may not misinterest in eternall rest, as the Jews did of *Canaan* by unbelief, shewing also the power of the Gospel, and the mercy of Christ, c. 4.

5. He treats of the Priesthood of Christ: wherein,

1. He assimilates him to *Aaron*, in that he entered not the office without a call, of whom being to speak more he first checks their dulnesse and non-proficiency, c. 5.

And presseth growth in know-

knowledge, laying open the
evill of apostasie, which yet
he fears not in them, exhor-
ting them to patient perse-
verance, by the example of
Abraham; and the faithfulness
of God, c. 6.

2. He shews his excellency a-
bove *Aaron*.

1. Because a Priest of an
higher order, viz. of
Melchisedek, who blest
Abraham, in whom *Levi*
paid him tithes; and
Christ was made Priest by
an oath, and is but one
and eternal, c. 7.

2. He had a more excellent
sacrifice himself: and was
a surety of a covenant
stablished on better pro-
mises, c. 8.

3. Christs Priesthood was
more efficacious, by his
bloud

blood once shed, purging
our consciences, nothing
under the Law being pur-
ged without blood; of
which types Christ was
the substance, c. 9.

4. Christs Priesthood, and
sacrificers, makes belie-
vers perfect by once of-
fering: so Christ since
rests, and for ever, c. 10.

From which the Apostle,

1. Deduceth an exhortation
to persevere in Christian
profession, shewing the
danger of apostasie, and the
meanes of perseverance,
patience, and faith, ib. c. 10.

2. He exemplifieth the power
of faith to work both obe-
dience to the command, and
patience under the crosse,
by a cloud of witnesses un-
der the Old Testament, c. 11.

3. He

3. He presseth patience by the example of Christ, and other arguments, and exhorteth them to fly sin, and follow holinesse, because of that excellent condition that they were called to under the Gospell. *1. 12.*
 Lastly, he presseth them to love, sympathy, contentation, and other good works, prays for grace, and concludes, *1. 13.*



JAMES.

THe Epistle by James is chiefly monitory, warning of divers evils, and pressing divers duties; and,

1. He exhorts to joy, patience and

and confidence under the
 crosse, warns that they lay
 not their sinnes on God,
 which flow from their own
 corruption, but meekly to
 receive the word and doe it,

c.1.

2. He warns them that they
 despise not poor Christians,
 rich in faith, admiring rich
 worldlings, and that they
 content not themselves
 with a vain profession of
 faith without works, c.2.

3. He warns of arrogance in
 censuring, to look to the
 tongue an unruly evill, on
 which much depends, and
 presseth meeknesse as a fruit
 of heavenly wisdom, c.3.

4. He warns of covetousness,
 as a great evill, and the
 cause of contention, pres-
 seth to humbling before
 God;

God, to avoid censuring and security, c. 4.

5. He calls to repentance for ill-gotten riches, to patience under the crosse, to perform duties suitable to our condition, to pray for others as well as our selves, with the power of prayer, c. 5.



I. Peter.

IN the first Epistle of *Peter*,
 I. He bleſſeth God for the
 priviledges of the Gospel,
 which they have in hand,
 and hope, which hope is the
 ſame that the Prophets
 ſpake of; whence he exhorts
 to holineſs, to answer
 their

their dear redemption, c. 1.

2. He presseth to sincere hearing and offering up spirituall sacrifices in Christ: to express his virtues in our lives, to submit our selves to superiours of all sorts, though froward and unjust, c. 2.

3. He teacheth the duties of wives and husbands, presseth whity, patience, and courage in suffering for good, as Christ also suffered for the benefit of the church, c. 3.

4. He presseth them to redeem the rest of their time from sin, considering the end, and our account; also to improve our gifts, and not flinch but rejoyce in sufferings, c. 4.

5. He calls on the Elders for dili-

diligence in feeding the
flock, to the younger for
submission, to all for humi-
lity, and to be watchfull a-
gainst Satan, and concludes
with blessing and salutati-
on, c. 5.



II. Peter.

Saint Peter in his second E-
pistle after gratulation,
preseth them to adde one
grace and one degree of grace
to another to make their cal-
ling sure, of which he puts
them in minde, being shortly
to leave the world, and ad-
monishesth to look to the word
written, c. 1.

2. He warns them of here-
sies,

the
for
mi-
a-
des
ti-

lies, describing the danger and
evill qualities, and deceit of
Heretiques, c. 2.

3. He warns them of mock-
ers, asserting the certainty of
Christs coming to judgement,
with the manner of the disso-
lution of the world, exhorting
by holiness to prepare for it,
and to take heed of wresting
scriptures, c. 3.



I. Iohn.

THe scope of the Apostle
Saint *Iohn* in his first E-
pistle is to confirm faith, and
excite love: and,

1. He holds forth Iesus Christ
as the object of faith, that
we may have fellowship
with

with him, and by him remission of sins, c. 1.

2. He holds forth Christ as the propitiation for sin, pressing obedience to God, and love of the brethren on all sorts, but warns of the love of the world, and Antichrist, against whom they are armed by unction from Christ, c. 2.

3. He minds the of their great priviledge by Christ, and thence shews it the duty and character of Gods people to avoid sin, and love their brethren, which are prest, c. 3.

4. He warneth of false spirits or seducers, and presseth again the love of God, and our brethren, c. 4.

5. He shews the use of faith to regeneration, and to overcome

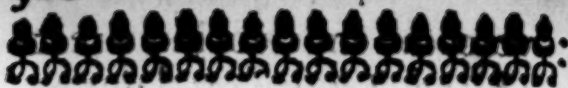
vercome the world, treats
of the Trinity, and our be-
nefit from it, especially life
by faith in the Son of God,
directs for whom we must
pray, and concludes, c. 5.



II. *John.*

Saint *John* in his second E-
pistle written to an elect
Lady, and her children, after
salutation presseth her to love,
to keep Gods commandments,
and not to give any counte-
nance to seducers,

- III. *John*



III. *Iohn.*

SAint *Iohn* in his third E-
pistle written to *Gaius*, ex-
presseth his joy for his con-
stancy in the truth, and his
charity to the brethren, and
noteth the ambition of *Dio-*
trophes.



IVDE.

I*de* writing to all Christi-
ans, after salutation presseth
them to stand up for the faith,
warning of, and describing the
corrupt manners, and fearfull
judgements of seducers,

REV.

Revelation.

THe Revelation of S. John besides the Proeme, and conclusion, contains seven visions: and,

1. There is the generall Preface, noting the Authour, Pen-man, and excellency of this Book: and,
2. The first vision: wherein,
 1. John in the spirit having Christ represented in a glorious manner, is commanded by him to write the vision, c. 1.
 2. There is the Epistles. 10 to the Angels of the Churches of Ephesus, Smyrna, Pergamum, and Thyatira, c. 2.
 3. Of

3. Of *Sardis*, *Philadelphia*, and *Laodicea*, respectively approving them, and encouraging them in their good, discovering and warning them of evil, c.3.

2. The second vision: contains,

1. A representation of God sitting on his throne, and round about it twenty four elders sitting, and four beasts giving glory to God, c.4.

2. Of a book in his hand sealed with 7. seals, and of the lamb taking the book out of the hand of the Father to open it, for which the Elders and beasts sing praises to God, and the Lamb, c.5.

3. There is the opening of the first, second, third, fourth, fifth, and sixth seals, and the events that followed thereon, c.6.

4. There

4. There be four Angels that have power to hurt the earth, but are inhibited by a fifth, till the servants of God were sealed, which accordingly was done, and praise given to God, *ch.7.*

3. The third vision declares,

1. That upon opening the seventh seal, seven trumpets were given to seven Angels, and after another Angel had offered incense, which is the prayers of Saints, the first, second, third, & fourth Angel sounded, and effects followed, *c.8.*

2. The fifth Angel sounds, and locusts come out of the smoak of the bottomlesse pit. The sixth Angel sounds, and four Angels are loosed, with power to kill the third part of men, *c.9.*

P

3. A

3. A mighty angel cries with a loud voice, and seven thunders utter their voices, and the angel denounceth final judgement: *John* is to eat the book that was in the angels hand, *ch. 10.*

4. The two witnesses prophetic, are slain, raised again, and the seventh angel soundeth, and the kingdoms become Christs, *c. 11.*

4. The fourth vision is,

1. Of a woman cloathed with the Sun, persecuted by the Dragon, she flies, war in heaven between *Michael* and the Dragon, the Dragon is cast out enraged, but the woman delivered, *c. 12.*

2. Of a Beast rising out of the sea, with seven heads and ten horns, who makes war with

with the Saints, and prevails; and of another beast rising out of the earth, with two horns like a lamb, speaking like a Dragon, and he makes all worship the beast, c. 13.

3. Of the Lambe and his retinue, with their description, and of other angels preaching the everlasting Gospel, proclaiming the fall of *Babylon*, the torment of those that worship the beast, and the last harvest and vintage, c. 14.

5. The fifth vision is :

1. Of those that had gotten victory over the beast, singing the song of *Moses* : and of seven angels, to whom was given seven vials full of the wrath of God, c. 15.

2. The seven angels poure out

P 2 their

their seven vials in order, & fearfull plagues follow up-
on the beast and his follow-
ers, c. 16.

6. The sixth vision is,

1. Of the purple whore, sit-
ting upon the scarlet co-
loured beast, with seven
heads and ten horns, with
the interpretation, c. 17.

2. Of an angel proclaiming
the fall of *Babylon*, and a
voice calling Gods people
out of her, her friends la-
ment, but the Saints rejoyce
at her fall, c. 18.

3. Praise is given to God for
judging the whore. The
marriage of the lambe, and
the great slaughter that
Christ will make of the e-
nemies of the Church, c. 19.

7. The seventh vision is,

1. Of Satans being bound a
thousand

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thousand years, of the happiness of Martyrs : Satan loosed , gathers his forces, and are destroyed, and the last judgement, c. 20.

2. A description of the happiness of the godly , and the new *Jerusalem*, c. 21.

3. An amplification of the glory of the new *Jerusalem*, and the felicity of Saints : and the conclusion of all, c. 22.

March,

Genesis.

1.

1. 2. 3.

2.

4. 5. 6. 7.

3.

8. 9. 10. 11.

4.

12. 13. 14.

5.

15. 16. 17.

6.

18. 19. 20. 21.

7.

22. 23. 24.

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8.

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8. 25.26.27.
9. 28.29.30.
10. 31.32.33.
11. 34.35.36.37.38.
12. 39.40.41.
13. 42.43.44.45.
14. 46.47.48.49.50.

Exodus.

15. 1.2.3.
16. 4.5.6.
17. 7.8.9.10.11.
18. 12.13.14.
19. 15.16.17.
20. 18.19.20.
21. 21.22.23.
22. 24.25.26.27.
23. 28.29.30.31.
24. 32.33.34.
25. 35. to the end of
the book.

Leviticus.

26. 1.2.3.4.5.
27. 6.7.8.9.10.
28. 11.12.13.14.15.

29.	16.17.18.19.
30.	20.21.22.23.
31.	24.25.26.27.

April.

Numbers.

1.	1.2.3.4.
2.	5.6.7.8.
3.	9.10.11.
4.	12.13.14.15.
5.	16.17.18.19.
6.	20.21.22.
7.	23.24.25.26.
8.	27.28.29.30.
9.	31.32.33.
10.	34.35.36.

Deuteronomie.

11.	1.2.3.4.
12.	5.6.7.
13.	8.9.10.
14.	11.12.13.
15.	14.15.16.
16.	17.18.19.20.
17.	21.22.23.
18.	24.25.26.

19.	27.28.
20.	29.30.31.
21.	32.33.34. <i>Joshua.</i>
22.	1.2.3.4.5.
23.	6.7.8.9.10.11.
24.	12.13.14.15.16.
25.	17.18.19.20.21.
26.	22.23.24. <i>Judges.</i>
27.	1.2.3.4.5.
28.	6.7.8.9.10.11.12.
29.	13.14.15.16.
30.	17.18.19.20.21.
<i>May.</i>	<i>Ruth.</i>
1.	1,2,3,4. <i>1 Samuel.</i>
2.	1,2,3.
3.	4.5.6.7.8.
4.	9.10.11.12.
5.	13.14.15.16.
6.	17.18.19.20.21.22.
7.	23.24.25.26.
8.	27.28.29.30.31.

2 Samuel.

9. 1.2.3.4.
10. 5.6.7.8.9.10.
11. 11.12.13.
12. 14.15.16.17.18.19.
13. 20.21.22.23.24.

1 Kings.

14. 1,2,3,4.
15. 5,6,7,8,9.
16. 10.11.12.13.14.
17. 15.16.17.18.
18. 19.20.21.22.

2 Kings.

19. 1.2,3,4,5.
20. 6,7,8,9,10.
21. 11,12,13,14,15,16.
22. 17.18.19.20.21.
23. 22,23.24.25.

1 Chronicles.

24. 1,2,3,4,5,6.
25. 7.8,9,10.
26. 11,12,13,14.
27. 15,16,17.
28. 18,19,20,21.

322 *Directions for the*

29. 22.23.24.25.26.

30. 27.28.29.

June. 2 *Chronicles.*

1. 1.2.3.4.

2. 5.6.7.

3. 8.9.10.11.12.

4. 13.14.15.16.

5. 17.18.19.20.

6. 21.22.23.24.

7. 25.26.27.28.

8. 29.30.31.32.

9. 33.34.35.36.

Ezra.

10. 1.2.3.

11. 4.5.6.

12. 7.8.9.10.

Nehemiah.

13. 1.2.3.4.

14. 5.6.7.

15. 8.9.10.

16. 11.12.13.14.

Hester.

17. 1.2.3.

18. 4.5.6.
 19. 7.8.9.10.
 Job.
 20. 1.2.3.
 21. 4.5.6.7.
 22. 8.9.10.
 23. 11.12.13.14.
 24. 15.16.17.18.
 25. 19.20.21.
 26. 22.23.24.
 27. 25.26.27.28.
 28. 29.30.31.
 29. 32.33.34.35.36.
 37.
 30. 38.39.40.41.42.

July.

Proverbs.

1. 1.2.3.4.
 2. 5.6.7.
 3. 8.9.10.
 4. 11.12.13.
 5. 14.15.16.
 6. 17.18.19.
 7. 20.21.22.

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8. 23, 24, 25.

9. 26, 27, 28.

10. 29, 30, 31.

Ecclesiastes.

11. 1, 2, 3.

12. 4, 5, 6.

13. 7, 8, 9.

14. 10, 11, 12.

Canticles.

15. 1, 2, 3.

16. 4, 5, 6.

17. 7, 8.

Esfay.

18. 1, 2, 3, 4.

19. 5, 6, 7, 8.

20. 9, 10, 11, 12.

21. 13, 14, 15, 16.

22. 17, 18, 19, 20.

23. 21, 22, 23, 24.

24. 25, 26, 27.

25. 28, 29, 30, 31.

26. 32, 33, 34.

27. 35, 36, 37, 38, 39.

28. 40, 41, 42.

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|-----|-----------|
| 29. | 43.44.45. |
| 30. | 46.47.48. |
| 31. | 49.50.51. |

August.

- | | |
|----|-----------|
| 1. | 52.53.54. |
| 2. | 55.56.57. |
| 3. | 58.59.60. |
| 4. | 61.62.63. |
| 5. | 64.65.66. |

Jeremy.

- | | |
|-----|-----------|
| 6. | 1.2.3. |
| 7. | 4.5.6. |
| 8. | 7.8.9. |
| 9. | 10.11.12. |
| 10. | 13.14.15. |
| 11. | 16.17.18. |
| 12. | 19.20.21. |
| 13. | 22.23.24. |
| 14. | 25.26.27. |
| 15. | 28.29.30. |
| 16. | 31.32.33. |
| 17. | 34.35.36. |

18. 37.38.39.
19. 40.41.42.
20. 43.44.45.
21. 46.47.48.
22. 49.50.51.52.

Lamentations.

23. 1.2.
24. 3.4.5.
Ezekiel,
25. 1.2.3.
26. 4.5.6.7.
27. 8.9.10.11.
28. 12.13.14.
29. 15.16.17.
30. 18.19.20.

31. 21.22.23.24.

September.

1. 25.26.27.28.
2. 29.30.31.32.
3. 33.34.35.
4. 36.37.38.
5. 39.40.41.
6. 42.43.44.
7. 45.46.47.48.

Daniel.

Daniel,

8. 1, 2, 3.
 9. 4, 5, 6.
 10. 7, 8, 9.
 11. 10, 11, 12.
 12. 1, 2, 3.
 13. 4, 5, 6, 7.
 14. 8, 9, 10.
 15. 11, 12, 13, 14.

Joel.

16. 1, 2, 3.
Amos.

17. 1, 2, 3.

18. 4, 5, 6.

19. 7, 8, 9.

Obadiah. Jonah.

20. 1, 2, 3, 4.

Micah.

21. 1, 2, 3, 4.

22. 5, 6, 7.

Nahum.

23. 1, 2, 3.

Ha-

	<i>Habakkuk.</i>
24.	1. 2. 3. <i>Zephaniah.</i>
25.	1. 2. 3. <i>Haggai.</i>
26.	1, 2. <i>Zachary.</i>
27.	1, 2, 3, 4.
28.	5, 6, 7, 8.
29.	9, 10, 11, 12, 13. <i>Malachi.</i>
30.	1. 2. 3. 4.
<i>October,</i>	<i>Matthew.</i>
1.	1, 2, 3.
2.	4, 5.
3.	6, 7.
4.	8, 9, 10.
5.	11, 12.
6.	13, 14.
7.	15, 16, 17.
8.	18, 19, 20.
9.	21, 22, 23.
10.	24, 25.
11.	26, 27, 28.

Mark.

12.	1, 2.
13.	3, 4.
14.	5, 6.
15.	7, 8.
16.	9, 10.
17.	11, 12.
18.	13, 14.
19.	15, 16.

Luke.

20.	1, 2.
21.	3, 4.
22.	5, 6.
23.	7, 8.
24.	9, 10.
25.	11, 12.
26.	13, 14.
27.	15, 16.
28.	17, 18.
29.	19, 20.
30.	21, 22.
31.	23, 24.

John

November. John.

1.	1, 2.
2.	3, 4.
3.	5, 6.
4.	7, 8.
5.	9, 10.
6.	11, 12.
7.	13, 14.
8.	15, 16.
9.	17, 18.
10.	19, 20, 21.

Acts.

11.	1, 2.
12.	3, 4.
13.	5, 6, 7.
14.	8, 9.
15.	10, 11.
16.	12, 13.
17.	14, 15, 16.
18.	17, 18, 19.
19.	20, 21, 22.
20.	23, 24, 25.
21.	26, 27, 28.

Romanes

reading of the Scriptures. 331

Romanes.

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|-----|-----------|
| 22. | 1,2.. |
| 23. | 3,4. |
| 24. | 5,6. |
| 25. | 7,8. |
| 26. | 9,10. |
| 27. | 11,12,13. |
| 28. | 14,15,16. |

I Corinthians.

- | | |
|------------|--------|
| 29. | 1,2,3. |
| 30. | 4,5,6. |
| Decemb, 1. | 7,8. |

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|----|--------|
| 2. | 9,10. |
| 3. | 11,12. |
| 4. | 13,14. |
| 5. | 15,16. |

2 Corinthians.

- | | |
|-----|--------|
| 6. | 1,2. |
| 7. | 3,4. |
| 8. | 5,6. |
| 9. | 7,8,9. |
| 10. | 10,11. |
| 11. | 12,13. |

Galatians.

Galatians.

12. 1,2.

13. 3,4.

14. 5,6.

Ephesians,

15. 1,2.

16. 3,4.

17. 5,6.

Philippians:

18. 1,2.

19. 3,4.

Colossians.

20. 1,2.

21. 3,4.

1 Theſſalonians.

22. 1,2,3.

23. 4,5.

2 Theſſalonians.

24. 1,2,3.

1 Timothy,

25. 1,2.

26. 3,4.

27. 5,6.

reading of the Scriptures. 333

2 Timothy.

28.

1,2.

29.

3,4.

Titus.

30.

1,2.

31.

3. and Philemon.

Hebrews.

1.

1,2.

2.

3,4.

3.

5,6,7.

4.

8,9.

5.

10,11.

6.

12,13.

James.

7.

1,2,3.

8.

4,5.

1 Peter.

9.

1,2.

10.

3,4,5.

2 Peter.

11.

1,2,3.

1 John.

12.

1,2,3.

13. 4, 5.
 14. 2. and 3. of *John*,
 with *Jude*.

Revelation.

15. 1, 2, 3.
 16. 4, 5, 6.
 17. 7, 8, 9.
 18. 10, 11, 12.
 19. 13, 14, 15.
 20. 16, 17, 18.
 21. 19, 20.
 22. 21, 22.

Psalms.

23. 1, 2, 3, 4, 5, 6, 7.
 24. 8, 9, 10, 11.
 25. 12, 13, 14, 15, 16.
 26. 17, 18, 19, 20, 21.
 27. 22, 23, 24, 25.
 28. 26, 27, 28, 29.
 29. 30, 31, 32, 33.
 30. 34, 35, 36.
 31. 37, 38, 39, 40.

February.

1. 41, 42, 43, 44.

reading of the Scriptures. 335

2. 45, 46, 47, 48.
3. 49, 50, 51.
4. 52, 53, 54, 55, 56.
5. 57, 58, 59, 60.
6. 61, 62, 63, 64.
7. 65, 66, 67.
8. 68, 69.
9. 70, 71, 72.
10. 73, 74, 75, 76.
11. 77, 78.
12. 79, 80, 81.
13. 82, 83, 84, 85.
14. 86, 87, 88.
15. 89, 90.
16. 91, 92, 93, 94, 95.
17. 96, 97, 98, 99, 100.
18. 101, 102, 103.
19. 104, 105, 106.
20. 107, 108, 109, 110.
21. 111, 112, 113, 114.
115, 116, 117.
22. 118, 119. the half.
23. 119. the other half.
120, 121, 122.
- 24.

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24. 123, 124, 125, 126.
127, 128, 129.
25. 130, 131, 132, 133,
134, 135, 136.
26. 137, 138, 139, 140.
141, 142.
27. 143, 144, 145.
28. 146, 147, 148, 149.
150.
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Others give directions for reading over the Bible in a year, by reading every day three chapters, which finish the Bible in a year : so that when they come to the *Psalms*, they observe the number following for each day :

Psalms.

reading of the Scripture. 337

Psalms.

1 day.	1, 2, 3, 4, 5, 6, 7, 8, 9. 10.
2.	11, 12, 13, 14, 15, 16. 17, 18.
3.	19, 20, 21, 22, 23. 24, 25, 26, 27, 28.
4.	29, 30, 31, 32, 33. 34, 35, 36.
5.	37, 38, 39, 40, 41. 42, 43.
6.	44, 45, 46, 47, 48. 49, 50, 51, 52.
7.	53, 54, 55, 56, 57. 58, 59, 60, 61.
8.	62, 63, 64, 65, 66. 67, 68.
9.	69, 70, 71, 72, 73.
10.	74, 75, 76, 77, 78.
11.	79, 80, 81, 82, 83. 84, 85, 86, 87, 88.
12.	89, 90, 91, 92, 93. 94, 95, 96.
13.	97, 98, 99, 100, 101. 102.

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102. 103. 104. 105.
 106. 107. 108. 109.
 110. 111.
 112. 113. 114. 115.
 116. 117. 118. 119.
 120. 121. 122. 123.
 124. 125. 126. 127.
 128. 129. 130. 131.
 132. 133. 134.
 135. 136. 137. 138.
 139. 140. 141. 142.
 143.
 144. 145. 146. 147.
 148. 149. 150. *and*
the same day Prov. 1

Some also think it more profitable & comfortable when they observe this order of reading 3. chap. a day, to read 2. a day out of the Old, & one the same day out of the New Testament till the New be quite read out.

Exam-

Examples of fit places
for the severall titles of
speciall things specially
to be marked in reading.

1. **P**laces of sensible comfort :
as to a Minister or Chri-
stian suffering, Phil. 1. 19,
20. 28. 29. I know that this
shall turn to my salvation : so
Rom. 8. 28.
2. Places that rebuke corruption
in nature and practise, Rom.
7. 10, 11, 12, 13. &c. James 2.
1, 2. &c. and James 4. 5.
Phil. 2. 21.
3. Places that shew the privi-
ledges of the godly above all
other men : as, Exod. 10.
23. Isa. 65. 13, 14. Mal. 3.
16, 17, 18. & 4. 2.

4. Places that shew what affliction I should bear to God,
Mat. 22. 37. Psal. 42. 10. Exo.
32. 11, 12. 32.
5. Places that shew me how to
carry my self in the Church,
Nehem. 8. 3. 5, 6, Luke 8,
18. 1 Cor. 14.
6. Places that shew me how to
carry my self in my family,
1 Chron. 16. 43. Psal. 101,
2. 6, 7. Titus 2. 4, 5.
7. Places that may comfort me
against the burthen of daily
infirmities, Mal. 3. 17. Rom.
7. 15. so to the end.
8. Comforts against inward
temptations and afflictions
of spirit, 2 Cor. 12. 7. Luke
22. 44. compared with He-
brews 2. 17, 18. and 4. 15, 16.
9. Promises to establish against
fear of falling away, Rom. 8.
35, 36. &c. Phil. 1. 6. 2 Tim.
2. 19.
10. Pro-

10. Promises that may comfort
me against outward crosses,
Psalm 34. 19. Mat. 10. 19.
& Mat. 19. 29, 30.

11. Places that shew points of
religion that I could infallibly
rest upon, and live and die
in: as,

1. That the holy Scriptures
are the very word of God,
2 Tim. 3. 16. 2 Pet. 1. 20,
21

2. That they are a perfect
rule of faith and holy life,
Isa. 8. 20. Psalm 19. 7.
2 Tim. 3. 16, 17.

3. In the blessed deity, of
Trinity in unity, and uni-
ty in Trinity; Three Per-
sons, and one God, 1 Joh.
5. 7. 2 Cor. 13. 14.

4. That in our blessed Savi-
our there be two Natures,
and one Person: so that

Q 3

one

one and the same Christ is
very God, and very man,
John 1. 14. 1 Tim. 3. 16.

5. That there is no other
Mediator or meenes of
reconciliation, justifi-
cation, or salvation, but onely
Jesus Christ, 1 Tim. 2. 5, 6.
2 Cor. 5. 19. Acts 4. 12.

6. That all men by nature
are corrupt, and misera-
ble, John 3. 5, 6. Ephes.
2. 1, 2, 3.

7. That as under the Law
God appointed men of a
certain lineage: so under
the Gospel Christ hath ap-
pointed men of a certain
qualification, whose Mi-
nistry God hath appoin-
ted to be the ordinary
means to bring men to
faith and salvation, E-
phes. 4. 8. 11, 12, 13, 1 Tim.
3. 1.

3.1,2,3. 1 Cor. 1,21. Rom.
10,14,15. 1 Cor. 9.

8. That God hath set a
certaine order in his
Church: some to rule,
some to be in subjection,
1 Tim. 5.17. 1 Thess. 5.
12,13. Heb. 13.17.

9. That corrupt opinions are
as infectious, dangerous,
and as carefully to be re-
strained, as corrupt practi-
ses, 2 Tim. 2.16,17. Mat.
16.6.12. 2 Pet. 2.1. Gal.
5.12. 1 Tim. 1.20.

10. That the soules of men
neither die nor sleep with
their bodies, till the re-
surrection, but immedi-
ately upon death goe to
blisse or torment, Luke
23.43. 2 Cor. 5.8. Luk.
16.22.

12. Hard places that I would
24 faine

fain be resolved in the meaning of them, 1 Cor. 15. 29. Revel. 20. 4.

13. Comfortable places concerning prayer, John 16. 23. Iam. 5. 15. 17, 18.

14. Places that direct me in my particular calling, Rom. 12. 6, 7, 8. Coloss. 3. 18, 19, 20, 21, 22, 23, 24, 25. Prov. 10. 4.

15. Places that shew me how to carry my selfe towards the wicked, especially when I must needs be in their company, Psal. 39. 1. Mat. 5. 16.

16. Comforts against death, Psal. 73. 24. 1 Theff. 4. 12, 13, &c.

17. Places that shew the glory of heaven, Psal. 16. 11. 2 Cor. 4. 17. Revel. 21.

18. Places that set out the terrour of hell, Mat. 25. 30. Mark.

Mark 9.43,44.

19. Choice sentences to be learned without book, Prov. 18.

10. Iohn 3.16. Mat. 11.28.

20. Places for children to learn briefly, expressing the chiefe points of religion, as Gen. 1.

1. Iohn 1.1. 1 Cor. 1.30.

21. Places against hypocrisie, Mat. 6.5. Mat. 23.13. &c.

20. The most memorable sayings of the godly in their severall conditions, Gen. 32.

10. Iob 1.21. Iob 13.15. Iob

23.10. Psal. 73. 1. Acts 20.

24. & 21.

21. Places that in reading I think wonderfull, meet to direct such and such a friend, as suppose one that stumbles at the prosperity of the wicked, and the afflictions of the godly, Psal. 37. & 73. one in greatest straits, 2 Chron.

20.

20. 12. one that is under
trouble for sinne committed.
Psal. 32. 1, 2, 3, 4, 5, 6.

22. Miscellany places that I
would faine remember, but
know not to what head to re-
fer: as, Prov. 31. 10, 11, &c.
touching a vertuous woman.

Rules of the second sort :

1. Places that justifie our a-
voiding all society with evill
men, Psal. 26. 4, 5. 2 Cor. 6.
14, 15, 16, 17, 18.

2. Places that justifie a pre-
cise respect of the least sin, E-
phes. 5. 4, 5. 16. 1 Thess. 5. 22.
1 Chron. 13. 9, 10. & 15. 13.

3. Places that concerne the
strict keeping of the sabbath,
Nehem. 13. 16, 17, 18, 19, 20, 21.
Isa. 58. 13, 14.

4. Places to shew that the god-
ly have still been reproached
and

and slandered, Nehem. 6. 6, 7.

Psal. 35. 16. Heb. 11. 26, 36.

5. Places that shew we must
be sorry for sin, 2 Cor. 7. 9, 10.
Rev. 2. 5.

6. Places that shew the godly
have had all sorts of crosses,
2 Cor. 11. 23, 24, 25, 26. Heb.
11. 35, 36, 37.

7. Places that shew that even
in the visible Church but a
remnant shall be saved, Mat.
20. 16. Rom. 9. 27. Rev. 3. 2, 4.

FINIS.